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JAVA IN THE 14TH CENTURY

NAGARA-KĚRTAGAMA

VOLUME III



I. A BIRD'S EYE VIEW OF A MOUNTAIN VALE WITH A RURAL COMMUNITY. SEE P. VIII.

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JAVA IN THE 14TH CENTURY
A STUDY IN CULTURAL HISTORY

THE NĀGARA-KĒRTĀGAMA BY RAKAWI
PRAPAÑCA OF MAJAPAHIT, 1365 A.D.

*Third edition, revised and enlarged by some contemporaneous texts
with notes, translations, commentaries and a glossary*

by

THEODORE G. TH. PIGEAUD, PH. D. LEYDEN

ILLUSTRATED WITH DRAWINGS BY PROFESSOR TH. P. GALESTIN

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III
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VOLUME III

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Illustrations: drawings by Professor Gālestin after stone reliefs of 14th century East-Javanese temples:

- I. Frontispiece: A bird's eye view of a mountain vale with some square terraced rice-fields (*sawah*) to the right and compounds with dwellings in the centre and to the left. From the near side, at the foot of the drawing, a path is seen leading to a bridge over the rivulet at the bottom of the vale and past two six-pillared open halls, probably marking the centre of a religious rural community, perhaps a *maṇḍala*, a sacred-centre community. The path goes further on into the hills at the opposite side of the vale where big stones supposedly must make the climbing easier. The trees that are planted everywhere are characteristic features of the Javanese countryside. Drawn after two separate relief-stones of Trawulan, most probably belonging together II
- II. A battle: the party of five men (one lies on the ground, wounded) at the right apparently is trying to recover a Princess who is carried off by a Prince riding on the car drawn by four horses at the left. The attire and the weapons of the fighting men are peculiar. Several pursuers wear a headdress resembling the diadems (*jamang*) of modern Javanese *wayang* puppets and a kind of coats of mail as protection of the breast. They are armed with short pikes and round bucklers or with a kind of curved stabbing knives, daggers or small swords with tassels on the hilt, showing not much resemblance to modern Javanese crisses. Most men of the pursued

party at the left (probably being of higher standing than the others) have their hair made up in a chignon at the back of their heads. Their weapons are the same as those used by the other party except for the bow of the Prince on the car. The decorated triangle is the car's wooden back-screen and the standing poles are the supports of the roof of plaited bamboo that has been removed for the occasion of the flight. Behind the wounded man's buckler the head and hand of a clownish servant (*pāndakawan*) appear. Apparently he is trying to crawl away from danger. Drawn after a stone relief of Caṇḍi Panataran, central temple (\pm 1347 A.D.). Represented are scenes from the Old Javanese romantic poem *Kērṣṇāyaṇa*. The Prince's crown has been left out as belonging more to mythology than to real life XV

- III. A bearded priest or hermit in sacerdotal attire: hair in a knot, earrings, band over the right shoulder, making the *añjali* gesture sitting cross-legged on a stone or brick dais. Apparently he is officiating in an offering ceremony: two similar sets of offerings (cones of cooked rice and various eatables on plates) are in evidence, one a little more elaborate than the other. They are placed on two decorated tables standing on separate daises accessible by means of some stone steps. At the side of the larger offering table a rather small stone structure of the shape of a small *caṇḍi*, a religious monument with a steeple roof, is shown. Probably it was an abode destined for a deity or deities of inferior rank, chthonic powers. In one corner of the drawing a low ivory-coconut palm, one of the priestly prerogatives, is visible, and in the other corner a closed house with a roof of shingles, standing on short supports on top of an elevated base of stone and brick. Probably it is the priest's sleeping place and storeroom for the utensils belonging to his office. Drawing (with some small changes in the figure of the priest) after a stone relief of the *pāṇḍāpā*-terrace of Caṇḍi Panataran (1375 A.D.) . . 118
- IV. An empty hermitage or priest's compound showing in the background an undecorated table for offerings on a dais flanked on one side by a big waterjar and on the other by a small stone *caṇḍi*-like monument. The foreground is occupied by a small four-pillared open hall and a closed house, both on stone bases. The yard is planted with low shrubs. Another big water-jar is in evidence. Comparing the drawings III and IV it becomes clear that several features shown therein are characteristic of priestly surroundings in XIVth century East Java. Drawing after a stone relief of Caṇḍi Jawi, the foundation of King Kērtanagara of Singasari 142

- V. A Princess wearing earrings, a necklace and bracelets, having drawn her *kain* over her breasts as a token of religious reverence, is seen sitting on a rather high stone dais receiving food and drink that are offered her by a bearded ecclesiastical gentleman (accompanied by two male servants who carry things), standing, and his wife, sitting on the dais. The four clerical persons' headdress and apparel are characteristic of their state. The reverend gentleman and his wife wear the elaborate headdress belonging to male and female ecclesiastics shown also on drawing IV in the first volume and on drawing III in the second volume of the present book. Both wear bands over their left shoulders. The gentleman wears a long jacket with sleeves as token of his dignity. The first servant or disciple, who is carrying a plate laden with food, wears a kind of cap with a flap at the back. The second one, of lower rank, is carrying two bamboo containers with liquor suspended from a carrying-pole. His headdress is a kind of turban and, having to carry a rather heavy load, he has tucked up his *kain* above his knees. The Princess has before her a cup made of a bamboo section, for a refreshing drink after the journey. At the base of the dais are shown (probably): three stalks of sugarcane in a bundle (to be chewed for the sweet sap), two big fruits, perhaps Jack-tree fruits (*Artocarpus integra*, Javanese: *nangka*) and a jar with water. Probably the scene depicted on the relief is the ceremonial reception of a Princess in a hermitage where she is offered the regalement (*səgəh*) prescribed by custom and due to her rank. The Princess's headdress has been left out. It has been replaced by the normal hairdress of a lady of rank. Drawing from a stone relief of the *pəṇḍāpā*-terrace of Caṇḍi Panataran . . . 177
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INTRODUCTION

The Dutch Nāgara-Kērtāgama translation on which Professor Kern worked, at intervals, during eleven years, deserves our utmost admiration and respect. It is the last important piece of work he finished before his death. It has enriched in an extraordinarily high degree our knowledge of the history and antiquities of the Majapahit period. Moreover, its dignified and courtly style established the reputation of Old Javanese letters as a literature of considerable interest. The contents of the Nāgara-Kērtāgama, as interpreted by Professor Kern, gave 14th century Majapahit a nimbus, making it appear to the uncritical public as a most powerful and highly cultured Empire, organized on 18th or 19th century West-European lines.

The notes of Krom, Poerbatjaraka and others do not contain complete translations of the texts. These scholars made valuable contributions to a better understanding of several passages. They did not make it easy for the general reader to consult their notes, though. Professor Kern's appreciation of the contents of the Nāgara-Kērtāgama remained fundamentally unshaken.

Up to the present time Professor Kern's Nāgara-Kērtāgama translation has been generally used and highly appreciated by students of Indonesian cultures and by the public interested in Old Javanese history, both in Indonesia and elsewhere. In 1953 a modern Malay translation by Slametmuljana was published in Djakarta (*Negarakretagama, diperbaharui kedalam bahasa Indonesia*). But then, since Professor Kern's days research has made progress. It is clear, nowadays, that his translation has the defects of its good qualities.

Surely no new translation can be expected to evoke the admiration and to arouse the affection of the public interested in Javanese antiquity in nearly the same degree as Professor Kern's did in his time. The present translator does not aspire to emulate Professor Kern. Perhaps students of Indonesian sociology and cultural history will appreciate, though, a new edition with notes and commentary founded on the results of modern research, however prosy it may be.

Professor Kern's Dutch Nāgara-Kērtāgama translation makes pleas-

ant reading because it is partly more of a paraphrase than of a literal rendering of the text. The present English translation, on the other hand, keeps as close as possible to the original. No doubt the arrangement of the sentences in the poem often was unusual even for 14th century Javanese readers. But then the Nāgara-Kērtāgama is a product of high poetical schooling conforming as far as possible to Sanskrit prosody and *kāvya* rules. Considering this fact the present translator has felt justified to make free with English syntax. Only in this manner it proved possible to follow the Old Javanese text word for word, giving an English equivalent to all Javanese words of the original.

Another departure from the rule followed by Professor Kern in his translation is the following. Many Javanese words are left untranslated because they are to be considered as technical terms belonging to the idiom of the Royal Court, the chancery and the priesthood of 14th century Majapahit. As far as possible explanations of the meanings of the technical terms are given in parentheses in the translation, and further in the commentary and the recapitulation in vol. IV. They can easily be found by means of the glossary (vol. V), which serves as a general index to all Javanese words in the preceding four volumes. In the present translator's opinion, rendering foreign technical terms by English words which belong to a different sphere of thought, without mentioning the original word in the foreign language, inevitably causes the text to be misunderstood.

More or less in imitation of Dr G. P. Rouffaer, whose *Inhoud van de zangen van de Nāgarakērtāgama* (Contents of the Nāg.'s cantos) has been appended to Professor Krom's edition of 1919, the present English translation is divided into fifteen chapters. In the Notes (vol. II) and the Commentary (vol. IV) each chapter is treated separately.

Except in the transcription of the texts in vol. I and the glossary in vol. V, Javanese words and names are spelled in accordance with modern custom. This makes it easier to recognize Old Javanese words that are still in use at the present time. As to Sanskrit words, in the translation and the glossary the regular Sanskrit spelling has been indicated if necessary.

The present, third edition of the Nāgara-Kērtāgama is the first one to be published in English. This will enable scholars who are not conversant with the Dutch language to take note of one of the most remarkable products of Old Javanese literary activity. Connoisseurs of Indian letters may possibly find something in it that reminds them of the best of Sanskrit literature. Nevertheless the spirit

that pervades the text is peculiarly Javanese, as will be demonstrated in the commentary in vol. IV. The translations of the contemporaneous Minor Writings and Charters, mostly made expressly for the present book, may be found useful in providing informations on fourteenth century East-Javanese society. The study of that period is necessary both for the appreciation of Javanese books such as the *Nāgara-Kērtā-gama* and for the understanding of the continuity in Javanese culture manifest up to modern times.



II. A BATTLE. SEE P. VIII.

NĀGARA-KĪRTAGAMA
TRANSLATIONS



CHAPTER 1 - INTRODUCTION,
THE ROYAL FAMILY OF MAJAPAHIT

about 1350 A.D.

Cantos 1—7, 21 stanzas.

Canto 1, stanza 1.

1. OM! To the Protector be homage paid, to You, praise of the bringer of veneration at the Feet of the Lord, everlastingly.
2. The honoured Subtile in the profundity of meditation, Shiwa-Buddha is He, material-immaterial by nature,
3. the honoured Illustrious Protector of Mountains, Protector of the protectorless He is surely, Ruler over the rulers of the world,
4. the honoured Spirit of the spiritual, the Ideal, the Unconceivable of the unconceivable, Existing: there is an apparition of Him in the world.

Canto 1, stanza 2.

1. Penetrating, mastering, pervading the whole of existence, Nirguṇa is He to the Wishnuite by denomination,
2. to the *yogin* (adept in concentration): Ishwara, Poruṣa to Kapila, Jambhala in the material is He, being the Spirit of wealth,
3. the Illustrious Wāgindra is He, being the Spirit of material learning, Manasija is He in the doctrine of love,
4. at the removal of obstacles: Prayoga, Yamarāja is He, having for fruit the world's welfare.

Canto 1, stanza 3.

1. Such is the purpose of him who praises His Feet: he is wishing to write in poetry the tale of the Prince,
2. the honoured Illustrious Protector in Wilwa Tikta (Majapahit), our lord Rājasanagara, the powerful Ruler.

3. Manifestly the Lord Protector's birth is He, doing away with the impurities of the realm.
4. The whole of the Javanese country is most submissive, obedient; and even so are the other countries.

Canto 1, stanza 4.

1. In the *Shāka*-year seasons-arrows-sun (1256 = 1334 A.D.), it is said, at his birth, the Prince has been inaugurated already as *Prabhu*,
2. as a *porphyrogenetos* Protector in Kahuripan; the tokens of His being superhuman, wonderful, were:
3. an earthquake, the earth rumbled, rain of ashes, thunder, flashes of lightning turning about in the sky,
4. the mountain Kampud collapsed, annihilated were the bad people, the rascals, dead without a gasp.

Canto 1, stanza 5.

1. Such is His definition: that He is Lord Girinātha in the material, having become a *Prabhu*, excellent.
 2. Such is the aspect during His reign: the whole of the Javanese country there is helpless, bowed, stooping, humble,
 3. the *wiṇṇas* (brahmins), *kṣatriyas* (noblemen), *vaishyas* (third estate) and *śūdras* (commoners), the *caturāshrama* (popular anchorites "Four Hermitages") alike versed in their set tasks.
 4. All of the bad people are giving up their evil minds, only fearing the manfulness of the honoured *Prabhu*.
-

Canto 2, stanza 1.

1. Now the honoured Illustrious *Rājapatnī*, the renowned, She was the Illustrious Prince's Grandmother,
2. the honoured, by aspect the Lady Parama-Bhagavati's embodiment, the Screen of the world, powerful,
3. zealous in *yoga* (concentration), the commemoration of the Buddha was practised by Her unremittingly, being a wearer of the habit, an ancient bald-headed nun.
4. In the *Shāka*-year sight-seven-sun (1272 = 1350 A.D.) was Her decease; being released, she aspired to the Buddha's place.

Canto 2, stanza 2.

1. At the Illustrious *Rājapatnī*'s returning home to the Jina's estate, the world was left mournful, bewildered.
 2. At the accession of the Illustrious Protector, residing in Majapahit, thereupon it was well-pleased, practising submissiveness unremittently.
 3. The Illustrious Protector's Mother, the honoured Illustrious Tribhūwana Wijayottunggadewī, took his place,
 4. residing in the Royal residence, there, in the Jiwana-compound; She, to be sure, took care of the Illustrious Prince.
-

Canto 3, stanza 1.

1. Naturally submissive She is, treating as a Mother the worshipful the Illustrious *Rājapatnī*-Mistress,
2. faithfully following the course of duties of the Buddhist denomination, performing the ceremonies at the feet of the honoured dead one.
3. Unseparated is the Illustrious Kērtawardhana-Master, Father in relation to the Illustrious Prince-Overlord;
4. with his consort firm are They in the Buddha's Path, bringing about the rejoicing of the world.

Canto 3, stanza 2.

1. Now the Illustrious Ruler the honoured Father of the Prince resides in Singasari, firmly,
 2. manifestly the holy eminent Ratnasambhawa is He, standing in the fixed relation of serving others in the world.
 3. Steadfastly He is exerting Himself for the increase of the world, there, in order that it be faithful and submissive to our lord,
 4. engaged in the carrying out of concerns, always reflecting, a superintendent most clever in management.
-

Canto 4, stanza 1.

1. Further, our lord's Mother, the honoured Princess, younger sister in relation to mylady of Jiwana,
2. renowned as mylady Rājadewī Mahārājasa, the blameless,

3. She, to be sure, is obeyed in Daha, peerless in personal appearance,
in the sixfold statecraft,
4. equally with mylady of Jiwana an aspect of Sudewī, in halves.

Canto 4, stanza 2.

1. The consort of mylady is the honoured one who resides in Wēngkēr,
in shape the holy Upendra, descended,
 2. Prince Wijayarājasa, peerless in personal appearance, clever, excellent,
 3. the equal of the Prince of Singasari, of one mind, firmly.
 4. He is familiar with all the doings in the peasants' lands all over the
Javanese country.
-

Canto 5, stanza 1.

1. There is, to be sure, a younger sister of our lord in Wilwa Tikta
(Majapahit), a Queen,
2. the honoured one who resides in Lasēm, amiable in beauty,
3. daughter to the Illustrious Princess of Daha, renowned,
4. the honoured Illustrious Rājasa's daughter, Indudewī, the blameless.

Canto 5, stanza 2.

1. Now the Illustrious Wardhana's daughter Ishwarī is the youngest,
 2. a Queen residing in Pajang, peerless in charm and loveliness,
 3. daughter to the Illustrious Princess in Jiwana, renowned,
 4. being manifestly a younger sister in relation to the worshipful
Prince.
-

Canto 6, stanza 1.

1. The Illustrious Prince's brothers-in-law, now, to be sure, have
already equally received consecrations as *Prabhus*.
2. The honoured Protector of Matahun is the consort of the Princess
the honoured Queen of Lasēm, doughty,
3. the honoured Illustrious Rājasawardhana, renowned for personal
appearance, most clever in management,
4. not distinct from Smara and Pinggalā's is the marriage of the
honoured Protectors, praised by the world.

Canto 6, stanza 2.

1. The honoured Protector of Paguhan is the consort of the Princess the honoured Queen established in Pajang,
2. celebrated as the Illustrious Prince Singhawardhana, handsome, young, virtuous, firm,
3. glorious, in appearance Sanatkumāra with the divine Idā's is Their marriage,
4. submissive at the feet of our lord, lovingly taking care of the children, causing the town to be well pleased.

Canto 6, stanza 3.

1. Naturally they have progeny, possessing a daughter, a Princess, the honoured one who resides in Wirabhūmi, self-reliant,
2. the honoured Illustrious Nāgarawardhanī, well-known, a queenly virgin, peerless;
3. then a younger brother of my lady, a King, *Ratu* of Mataram, by aspect the holy Kumāra, descended,
4. the honoured Illustrious Wikramawardhana-Master, son-in-law to the Illustrious Prince-Overlord.

Canto 6, stanza 4.

1. The Illustrious Princess of Pajang's youngest (child) is obeyed, residing in the Pawwan-awwan-compound,
2. a Queen, the Illustrious Surawardhanī, in Her youth, a girl, by aspect Hajēng in the pictures.
3. All Illustrious Javanese Kings and Queens, the honoured ones who equally are distinguished by their towns, each having one for his or her own,
4. in one place, in Wilwa Tikta (Majapahit), they hold in their lap the honoured Prince-Overlord.

Canto 7, stanza 1.

1. To be described is the Illustrious Prince, His glory is: being the Daymaker's equal, a world-conquering *Prabhu*.
2. Exterminated are the enemies, in shape: the darkness; all there is in the world is vanquished by the Prince.

3. Well pleased are the good people: red lotus flowers; quiet are the bad people there: white lotus flowers, faithful, true.
4. Orderly are the villages all over the country, giving wealth; in shape they are the water; (the wealth) is respectfully offered by them according to custom.

Canto 7, stanza 2.

1. By aspect the honoured holy Shatamanyu, raining over the world, is our lord, averting disasters from the realm.
2. By aspect the holy Pitṛpati in the punishing of ignoble people, Baruṇa in the finding of wealth.
3. By aspect the holy Bāyu is He, penetrating in all places by means of messengers, everlastingly.
4. By aspect Pṛthwī in the minding of the Royal compound; His looks are like the Lord Moon's.

Canto 7, stanza 3.

1. In appearance: the shape of Kāmadewa in the material, descended, looking at the pleasantness of the Royal compound.
2. All the honoured common maidens, superior, our lord's women, are like parts of Ratih.
3. Then, the honoured Illustrious Parameśhwari, own daughter to Prince Wijayarājasa, excellent,
4. is the chief lady, in appearance Susumnadewī, peerless in beauty, verily well-balanced with the Prince.

Canto 7, stanza 4.

1. Naturally they have progeny, having for child the worshipful the Princess Kusumawardhanī-Mistress,
 2. a Queen, a Royal maid, blameless, obeyed in the compound in Kabalan, excellent in charm.
 3. The honoured Illustrious Wikramawardhana-Monarch will be perfectly Her match, is the saying of all the townsfolk.
 4. Manifestly a god and a goddess are They, going to be married in the future, causing the hearts of the world to rejoice.
-

CHAPTER 2 - MAJAPAHIT, THE CAPITAL,
about 1350 A.D.

Cantos 8—12, 21 stanzas.

Canto 8, stanza 1.

1. To be described is the order of that Royal compound, wonderful, its wall is red brick, going round, thick, high.
2. West at the gate's mouth it faces a large field, in the centre there is a ring, deep.
3. *Brahmsthāna*-trees (*Ficus religiosa*) have a terrace each; *bodhi*-trees (*Ficus Rumphii*) are in rows, well cared for; equally crowded are the *cara-caras* (festoons).
4. There, to be sure, is the place of the common *taṇḍas* (headmen), without interruption by turns mounting guard at the *karakṣan* (redoubt) of the *purasabhā* (Royal compound's durbar-place).

Canto 8, stanza 2.

1. North then is the main gate, splendid, extraordinary, the doors are iron, ornamented with figures, unmeasured.
2. East the contiguous building is fine, a *paṅgung* (watch-tower), high, its parapet is diamond-plastered, white.
3. Situated north, south of the market-place, close by, is that building, extremely long, wonderful to the utmost,
4. every month *Caitra* (March-April) it is the meeting-place of the Royal servants' assembly. South, that is the cross-roads, sacred, imposing.

Canto 8, stanza 3.

1. Wide, spacious is the *wanguntur* (main courtyard), to the sides those *watangans* (pavilions), with a *witāna* (hall) in the centre.
2. North then: the houses for the waiting of the common *bhujanggas* (ecclesiastical officers) together with the common *mantris* (mandarins), sitting in company.

3. East: the places of the common Shiwaites and Buddhists, competing with each other in the uttering of holy texts; with accessories, plentiful, crowded;
4. (that are) the purification (ceremonies) at the time of *Śhrāwana* (July-August) and *Phālguna* (February-March), having for fruit the future well-being of all the world.

Canto 8, stanza 4.

1. Situated east are the *homa*(fire-offering)-places in a row, three by three, in the centre the Shiwaites' places, high.
2. The places of the honoured *wipras* (brahmins) are south, all of them excellent, with storeys. West from that yard, with a base, is a place for *lawur* (chthonic spirits) offerings.
3. The places of the honoured Buddhists are north, three storeys. These structures are at the tops beautiful, with carved work.
4. Equally spread are their ornaments: *puṣpa*(flower)-offerings; they are visited by the Princes regularly when they (the *puṣpas*) are offered up in the fire, in company.

Canto 8, stanza 5.

1. There, inside, south from the *wanguntur* (main courtyard), with a gate-building between, there are places of serving-men, well ordered,
2. houses, beautiful, in rows, on both sides of a road leading west; in the centre there are *tanjung* trees (*Mimusops Elengi*), scattered, with flowers.
3. Then, west, it has again a partition. South from the *panggung* (tower) there are several *balés* (small pavilions) with a circular (canal) at the border.
4. Very wide it is, in the centre: a yard; there are *mandapas* (small halls) for the changing of clothes, innumerable, without interruption confusedly noisy.

Canto 8, stanza 6.

1. At the inside of this there are again places of serving-men, to the south extending to the Second *Wijil*-gate in the Interior.
2. Their arrangement is here in terraces, with gate-buildings between, there group by group is ordered according to rank.
3. Equally are the houses well built, the skirtings, also, on the other hand, their pillars, boards and rafters, without defect.

4. Crowded they are because of the Royal servants in waiting, by turns mounting guard, biding their day, mindful.
-

Canto 9, stanza 1.

1. Such is their appearance: those who are in waiting are called *pangalasans* (guardsmen), their number is immeasurable:
2. Tanpalwir, Nyū-Gaḍing, Janggala, Kaḍiri, Sēḍah, Panglarang, Rājadewī,
3. Waishangka, Wwang-Panewwan, Kērtapura, Sinēlir and Jayeng-prang, Jayāgōng,
4. Angreyok, Kaywapu, Wwang-Jaladhi, Pasuruhan-Sāmaja, et cetera, of all sorts.

Canto 9, stanza 2.

1. Such, to be sure, are the most excellent of them, having their places in the *watangs* (guard-houses) of the *alun-alun* (outer courtyard), without interruption assiduously taking their turns:
2. *tanḍas* (headmen) and *gustis* (yeomen), *wado-haji* (common soldiers), and further those *among-tuhan* (camp-followers) on the *yawa* (front-yard), numerous.
3. The principal ones are those who have their places at the Second *Wijil*-gate, the most excellent: the Bhayangkaris, doorkeepers, in company, crowded.
4. North from the door into the Interior is their place; south, those are common *kshatriyas* (noblemen) and *bhujanggas* (ecclesiastical officers).

Canto 9, stanza 3.

1. There in the north-west, in the west, going round in the direction of Death's Country (south): it has many buildings,
2. dense, crowded because of the honoured *sumantris* (eminent mandarins) vested with authority, considered as elders by the Wīra (bhūmi) retinue, being in waiting.
3. Different, situated south, between there is a gate: there are: *maṇḍapas* (small halls) and many Houses,
4. dense, crowded because of the retinue of the honoured Illustrious Prince in Paguhan, everlastingly serving.

Canto 9, stanza 4.

1. There, inside the Second *Wijil*-gate it is beautiful, its yard is smooth and wide, utterly splendid,
 2. crowded: houses and a *witāna* (great hall), extraordinary, the meeting-place of the honoured ones who are in waiting, going into the Interior.
 3. East, to be sure, are those Houses, peerless, the structures glorious, high, with dignity.
 4. The place of the Illustrious Protectors giving audience to those who enter into the Presence is: they have their places in the *witāna* (great hall), immeasurable.
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Canto 10, stanza 1.

1. To be described is the appearance of the honoured ones, in waiting there in the *witāna* (hall) regularly:
2. elder *mantris* (mandarins), common *āryas* (Honourables), also on the other hand, the honoured bearers of the exalted title *sakaparēk* (King's familiar):
3. and the honoured Fellows in Wilwa Tikta (Majapahit): the *mapatih* (grand-vizir), the *dēmung* (chamberlain), the *kanuruhan* (chancellor),
4. unseparated the *rangga* (aide-de-camp) and the *tumenggung* (commander-in-chief), the most excellent of the honoured ones who enter into the Presence, numerous, packed.

Canto 10, stanza 2.

1. The number of *weshapuris* (gentlemen's compounds), *mantris*' (mandarins') places of *amātyas* (well-born people) in the whole of the town
2. is the subject of the talk of the common *apatihs* (vizirs) and the common *dēmungs* (chamberlains), every time they are meeting.
3. Only the honoured chiefs of those who belong to the *pangalasans* (guard) have a limit, fixed,
4. five is Their number, *mantris* (mandarins) blameless, taking care of concerns in the Interior.

Canto 10, stanza 3.

1. Then, the honoured *kshatriyas* (noblemen), on the other hand the

- bhujanggas* (ecclesiastical officers), the *rĕshis* (friars), the *wipras* (brahmins), any time they are entering into the Presence,
2. there in the shadow of the *ashoka*-trees (*Ixora coccinea*), having their places beside the *witāna* (hall) they are standing.
 3. The *dharmādhyakṣas* (bishops), two, with the honoured *upapattis* (assessors-at-law), seven, in succession,
 4. the honoured true *āryas* (Honourables): Their conduct, having the title *ārya* (Honourable), is worthy to be imitated.
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Canto 11, stanza 1.

1. Such is the appearance of the honoured ones who enter into the Presence in the *witāna* (great hall), used as "in the Interior", well cared for, ornamented, splendid.
2. Inside, east of the First *Wijil*-gate are distant, secluded, those who have to enter into the Interior.
3. Then, the honoured Illustrious Prince Singhawardhana is south, with spouse, with son and daughters.
4. North is the honoured Illustrious Kĕrtawardhana-Master. In shape divine dwellings, three, to be sure, are the compounds, together.

Canto 11, stanza 2.

1. All the Houses are not without pillars with various woodcarvings, well-arranged, so they are described,
 2. and, to be sure, the bases are stone-brick, red, fitted with raised work, select, ornamented with figures.
 3. Spread, to be sure, are the products of the potters, used as tops of the roofs of those Houses, superior.
 4. *Tañjungs* (*Mimusops elengi*), *késharas* (either *nagasari*: *Mesua ferrea*, or *tapèn*: *Mallotus floribunda*), *campakas* (*Michelia champaka*) are the most excellent of the flowers there. *Cara-caras* (festoons) are scattered over the yards.
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Canto 12, stanza 1.

1. To be described is the order of the adjacent wards, arranged according to the shape of the town.

2. East are the honoured Shiwaite *dwijas* (priests). The principal is the worshipful the holy Brahmarāja, the eminent.
3. There in the south are the Buddhists. The principal is he who practises *nawang*-worship, the honoured Father Monsignor of Nadi.
4. West are *kshatriyas* (noblemen), *mantris* (mandarins), *punggawas* (distinguished servingmen), all kinsmen of the Illustrious Prince-Overlord.

Canto 12, stanza 2.

1. East, then, with a field between, is the compound of the Prince of Wēngkēr, utterly wonderful.
2. Manifestly Indra with Shacī is the Prince with the Princess of Daha.
3. The honoured Protector of Matahun, the Princess of Lasēm, they have their place in the Interior, unseparated.
4. Situated south, not far away, is the *kaṃḍagētan* (country residence) of the honoured Protectors, splendid, imposing.

Canto 12, stanza 3.

1. There, in the north, north from the great market-place is a manor, imposing, splendid.
2. The honoured one who manifestly is younger brother to the Prince in Wēngkēr is the honoured lord of the manor, firm.
3. Faithful, loving the Princes, steadfast, versed in management is the *apatih* (vizir) in Daha.
4. Celebrated in the world by the name Lord Narapati, he brings about the imposing aspect of the realm.

Canto 12, stanza 4.

1. North-east is the manor of the honoured Gajah Mada, *patih* (vizir) in Wilwa Tikta (Majapahit), eminent,
2. a *mantri* (mandarin), manful, discerning in management, reliable, faithful, submissive towards the *Prabhu*,
3. eloquent, sharp of speech, upright, sober-minded, steadfastly exerting himself, not lingering,
4. superintendent of the Royal residence, taking care of the stableness of the Prince as supreme Ruler of the world.

Canto 12, stanza 5.

1. Then, there in the (region) south of the Royal compound are the manors, places of the *dharmādhyakṣas* (bishops), very imposing.
2. East is the Shiwaite's place, the most excellent, so it is said. The Buddhist's place is west, glorious, well arranged.
3. Not to be described are the manors of the honoured *sumantris* (superior mandarins), eminent, with those of the honoured common *kshatriyas* (noblemen),
4. because of Their number. The differences of one manor in respect to another one bring out the imposing aspect of the Royal compounds.

Canto 12, stanza 6.

1. Of the aspect of Moon and Sun, to be sure, are the Royal compounds in Tikta Shriphala (Majapahit) there, peerless.
 2. The halos stand (to Sun and Moon) in the relation of the groves there (encircling) from one manor to another, numerous, differing in imposing aspect.
 3. Of the aspect of Stars and Planets, to be sure, is the rest of the towns there, being in great numbers, the principal is Daha,
 4. and the other islands, all ring-kingdoms, looking for support, numerous, entering into the Presence.
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CHAPTER 3 - TRIBUTARIES AND
NEIGHBOURS OF MAJAPAHIT.

*Establishment of the Royal authority by emissaries
taken from the ecclesiastical officers.*

Cantos 13—16, 15 stanzas.

Canto 13, stanza 1.

1. The aspect of the islands of all sorts: the principal ones are all those that belong to the country of Malayu:
2. namely Jāmbi and Palembang, Karitang, Těba, on the other hand Dharmāshraya along with them,
3. Kaṇḍis, Kahwas, Manangkabwa, Siyak, Rěkān, Kāmpar and Pané,
4. Kāmpé, Haru, and Maṇḍahiling too, Tumihang, Parlāk and Barat.

Canto 13, stanza 2.

1. Lwas with Samudra and Lamuri, Batan, Lampung and Barus,
2. These are the most important ones of those belonging to the country of Malayu, one country, equally executing (orders), following (commands).
3. Otherwise then: the island of Tañjung-Nagara: Kapuhas with Katingan,
4. Sampit and Kuṭa-Lingga and Kuṭa-Waringin, Sambas and Lawai.

Canto 14, stanza 1.

1. Kaḍangḍangan, Lanḍa, on the other hand Samēḍang, Tirēm un-separated,
2. Séḍu, Burunèng, Kalka, Saluḍung, Solot, Pasir,
3. Baritu, Sawaku, also Tabalung, Tuñjung-Kute,

4. with Malano, having for principal town then: Tañjung-Purī.

Canto 14, stanza 2.

1. Those that belong to Pahang, the principal, to be sure, is Hujung-Medinī.
2. Lēngkasuka, on the other hand Saimwang, Kalantēn, Tringgano,
3. Nashor, Pakamuwar, Dungun, Tumasik, Sanghyang Hujung,
4. Kēlang, Kēḍa, Jērē, Kañjap, Niran, one island, altogether.

Canto 14, stanza 3.

1. All those east from the Javanese country there also are to be described:
2. Bali, having for principal places, to be sure: Baḍahulu and Lwā-Gajah,
3. Gurun, having for principal place: Sukun, Taliwang, Dōmpo, Sapi,
4. Sanghyang Api, Bhīma, Séran, Hutan Kaḍali altogether.

Canto 14, stanza 4.

1. Also, to be sure: Gurun, one island with the name Lombok-Mirah,
2. with the Saksak (country); the first of those that are called the principalities, all of them,
3. also the countries of Bantayan, the principal is Bantayan, on the other hand Luwuk,
4. then the (countries) of Uḍa, making a trio; these are the most important of those that are one island, altogether.

Canto 14, stanza 5.

1. Those that are (enumerated) island by island (are): Makasar, Butun, Banggawī,
2. Kunir, Galiyao and Salaya, Sūmba, Solot, Muar,
3. and the Waṇḍan (country), Ambwan and Maloko too, Wwanin,
4. Séran, Timūr. These make the first of the numerous islands that are mindful.

Canto 15, stanza 1.

1. Such is the aspect of the other countries, protected by the Illustrious Prince;
2. verily, to be sure: Syangkāyodhyapura, together with Dharmanagarī.

3. Marutma and Rājapura, and Singhanagarī too,
4. Campā, Kamboja. Different is Yawana, that is a friend, regular.

Canto 15, stanza 2.

1. Concerning now this island of Madura, this is not at all of the same aspect as the foreign kingdoms,
2. because of the fact that it has been one with the Yawa-country, so it is said, at that time in the past:
3. "The oceans carry a country" (124 = 202 A.D.), such is their *Shaka*-year, one hears,
4. their moment to become provided with an interstice; (nevertheless) they are one in essence, not far away (from each other).

Canto 15, stanza 3.

1. Already the other continents are getting ready to show obedience to the Illustrious Prince,
 2. alike orderly they bring in all kinds of products every ordained season.
 3. As an instance of the honoured *Prabhu*'s exertion for all the good that is taken care of by him,
 4. ecclesiastical officers and mandarins are sent to fetch the produce regularly.
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Canto 16, stanza 1.

1. That custom for the honoured ecclesiastical officers, going to other countries, in the past, has been:
2. it was forbidden that they of their own accord should fix their eyes on any goal; without fail they would perish.
3. It was allowed when the Prince commanded, any travel whatsoever,
4. in order to consolidate the Shiwa-Way; the fruit thereof is: they will not err.

Canto 16, stanza 2.

1. Concerning these, the honoured ecclesiastical officers of the Sugata-vow (Buddhists) here, one hears that,
2. even though there should be an order of our lord, it would not be any travel, wheresoever, to be sure.
3. Forbidden is: all the west of this Javanese country, all of it.

4. Never has there been in olden times a Buddhist who went there, so it is said, (which would have been an example) possible to be followed.

Canto 16, stanza 3.

1. Verily the other countries there, all to the east of the Javanese country,
2. Gurun, Bali are the principal ones, allowed is any travel there.
3. The covenant of the worshipful the great sage Bharada, so it is said, was firm.
4. The partner was the honoured prince of sages Kuturan, renowned, one hears.

Canto 16, stanza 4.

1. Because the honoured ecclesiastical officers are ordered for travels, their worships, according to rank,
2. those who are sent either West or East, anywhere, have a custom already:
3. what is held in readiness by those who perform all orders of the honoured Prince, is:
4. any *wiku* (ordained priest) every time when he speaks affords pleasure to those who see him.

Canto 16, stanza 5.

1. Then, surely, the other lands, anywhere, that are in the guardianship of the Javanese Royal compound,
 2. are executing any orders of the honoured Prince, equally, faithful in conduct.
 3. Even though there were any commandment-breakers, they are visited by expeditionary forces and annihilated, altogether,
 4. by the activity of those (warriors) there who belong to the *Jaladhi* (sea) mandarins, numerous, glorious.
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CHAPTER 4 - THE ROYAL PROGRESS OF 1359,
 from Majapahit through the eastern districts of Java,
 and back to Singasari.

Cantos 17—38/3, 83½ stanzas.

Canto 17, stanza 1.

1. Already has begun the consolidation of the Prince's reign in Yawaland (Java), victorious over the other countries.
2. There in Shriphala Tikta (Majapahit) town is He, being obeyed, working out the welfare of the world.
3. In great numbers are the buildings, *kirtis* (public foundations) and *dharmas* (spiritual domains), founded by Him, giving pleasure to the minds of the common people.
4. *Mantris* (mandarins), *wipras* (brahmins), *bhujanggas* (ecclesiastical officers), the honoured ones who are equally given magnificence, follow, having *kirtis* (public foundations) in the world (for the people's benefit).

Canto 17, stanza 2.

1. How great is the manfulness and magnificence that have been attained by the Prince's activity, verily, verily a most excellent *Prabhu*.
2. At ease, there is no anxiety with Him, he realizes his pleasure, all the delight of his heart.
3. Virgins, whoever is beautiful in Janggala and also in Kaḍiri, are chosen, when there is a possible case,
4. not to mention surely those who are captured from foreign Royal compounds, whoever is beautiful is brought into the Interior of the Royal compound.

Canto 17, stanza 3.

1. The whole expanse of Yawa-land (Java) is to be compared with one town in the Prince's reign.
2. By thousands are (counted) the people's dwelling-places, to be compared with manors of Royal servants, surrounding the body of the Royal compound.
3. All kinds of foreign islands; to be compared with them are the cultivated lands' areas, made happy and quiet.
4. Of the aspect of the parks, then, are the forests and mountains, all of them set foot on by Him, without feeling anxiety.

Canto 17, stanza 4.

1. Every time at the end of the cold season He makes a tour, diverting himself.
2. There is a cultivated area called Sīma, south of Jalagiri, going eastward from the Royal compound,
3. pleasantly lively, for it is a place for vows of the public, at the time of the cockfights; therefore it is (visited) uninterruptedly.
4. Also Wéwé-Pikatan, Caṇḍi-Lima; assiduous is His varied touring, well pleased, lingering.

Canto 17, stanza 5.

1. If not like this, he goes to Palah, entering into the Presence at the feet of the holy Mountain-Lord, submissive, humble.
2. Convenient it is when he continues his way to the end, going to Balitar and Jimur, Shilābrit, admiring.
3. The principal (points of interest) are the Fish-pond of Daha, the manor Lingga-Marabangun; these are visited every time.
4. When he is in Janggala, every time, the Prince's durbar is in Surabaya; continuing his way he goes to Buwun.

Canto 17, stanza 6.

1. In *Shāka*: dice-day-sun (1275 = 1353 A.D.) the honoured *Prabhu* made a tour to Pajang, accompanied by the whole of the town.
2. In *Shāka*: body-tree-sun (1276 = 1354 A.D.) He went to Lasēm, taking his course along the beach of the sea.
3. In door-mountain-ear-month (*Shāka* 1279 = 1357 A.D.) His admiration was for the southern sea, following the forests in a straight line.

4. There Loḍaya, and, on the other hand, Tētör, Siḍēman were set foot on by Him, their charms so were taken account of.

Canto 17, stanza 7.

1. Then, in *Shōka* moon-snake-sun (1281 = 1359 A.D.) in the month *Bhādrapada* (August-September), at the growing visible of the moon,
2. the honoured Illustrious Rājasanagara went to make a tour in Lamajang, taking account of all there is to see.
3. All the Illustrious Yawa (Javanese) Queens with consorts also followed our lord, with retinue and means of conveyance,
4. *mantris* (mandarins) and *tanḍas* (headmen), the whole of Wilwa Tikta (Majapahit), together with *wiku-hajis* (Royal priests) and *kawirājas* (poet-princes), in succession.

Canto 17, stanza 8.

1. Then there was this one, by *parab* (call-name) Prapañca, following, admiring, accompanying the Prince's Feet.
2. No other is the honoured *kawi* (poet) than the son of the honoured *kawi* (poet), who is with all imaginable pleasure accompanied in taking delight in (poetic) musing.
3. *Dharmādhyakṣa* (bishop) of the Sogata (Buddhist) clergy is He, by the Prince's deed having succeeded the honoured Father.
4. All the honoured Buddhist *wikus* (priests) acknowledged him as their chief: altogether they took His conduct for their model, in the past.

Canto 17, stanza 9.

1. Then, the behaviour of the *rakawi* (honoured poet) has been: entering into the Presence of our lord, at the time he was a boy, he followed and served without fault.
2. What was borne in mind by him, so it was said, was: to accompany the Prince anywhere on his tours, trying to be received into his favour.
3. But then, he does not yet know how to pick up poetically charming features, let alone that he could be accurate in asking the writing-board for songs.
4. That is the reason why he (only) gives descriptions of districts, any place that is touched at on the way. Their names are noted here following the route.

Canto 17, stanza 10.

1. As the first that is touched at is described Japan, the *kuṭis* (cloister halls). There are *caṇḍis* (monuments), decayed, fallen over.
2. East then: Tēbu, Pāṇḍawan, Daluwang, Babala, also Kañici, not far away.
3. On the other hand then: that *kuṭi* Ratna-Pangkaja, also: *Kuṭi* Haji, *Kuṭi* Pangkaja, in succession,
4. Pañjrak Maṇḍala, on the other hand Pongging, Jingan, Kuwu Hañar, in the neighbourhood of the road.

Canto 17, stanza 11.

1. Having arrived at the *dharma* (religious domain) of Pañcashāra, next coming in Kapulungan, He sojourned there.
2. Then there was a tour of the *rakawi* (honoured poet); proceeding, he sojourned in Waru, in Hēring, in Tira, not far away.
3. *Angsha* (dependency) was their legal relation to the Lord of the *kuṭi* (hall) of Surayasha, firmly consolidated in the Register.
4. But then it was said that they were borrowed, they did not yet return (to the rightful owner). So he put up with it, extremely affected, musing.

Canto 18, stanza 1.

1. At the departing of the Illustrious Protectors from Kapulungan there the Royal retinue, in a crowd, accompanied them.
2. All over the breadth of the Royal highway, unmeasured, were crammed the carts with loads, blocking up the way.
3. One man after the other, one follower after the other arrived with cars before and behind,
4. setting aside the serving-men on foot, numerous, swarming, thronging, and the elephants and horses etcetera, in great variety.

Canto 18, stanza 2.

1. Although numberless, yet the carts had means to be counted, namely by their different marks.
2. Naturally the tour of those (carts) went in groups; those drawings (on their sides) were not the same from one mandarin to another.
3. The *rakryan* (Right Honourable) the honoured mandarin-principal, the grand-vizir of Majapahit, is the honoured mediator of the Royal Family.

4. Even as many as four hundred were the carts; *pupulutan* (*Urena lobata*) now, this was their mark, in great numbers.

Canto 18, stanza 3.

1. The honoured Illustrious Protector of Pajang, the great number of Her wagons alike had the mark of the *handiwa* (sugar-palm), glorious.
2. Then, the Illustrious Protector of Lasēm, crowded were Her wagons, with drawings: a white bull, splendid.
3. The honoured Illustrious Protector of Daha had for marks: *sadaks* (betel leaves) with flowers; the carts were glittering with drawings of gold.
4. The principal is the Illustrious Jīwana-monarch, with cars all alike having for mark: *lobheng lēwih* figures, crowded.

Canto 18, stanza 4.

1. Then the honoured Illustrious Tikta Wilwa (Majapahit) *Prabhu*, His cars were numberless, their marks were *wilwas* (Aegle marmelos).
2. Of *gringsing*, *lobheng-lēwih*, *lāka*, alike drawn in gold, were their *kajangs* (screens), with ornaments.
3. All kinds of *punggawas* (superior serving-men) conveyed the *bini-hajis* (ladies of the zenana), and also the Mistress the Illustrious Sudewī.
4. All the followers' wives, those cars were open, the vanguard of the whole group.

Canto 18, stanza 5.

1. Placed in the rear was the wagon of the Illustrious Prince, ornamented with gold and jewels, shining.
2. Different was its aspect: with the body of a palanquin, entirely open, broad, radiant, its rays spreading.
3. How great was the variety of the serving-men who accompanied him: of Janggala, Kaḍiri, Sēḍah, Panglarang, crowded, marching evenly,
4. not to mention yet the Bhayangkāris (guardsmen), vested with authority, setting aside the retainers who had their places with the elephants and the horses.

Canto 18, stanza 6.

1. Then, having arrived in Pañjuran Mungkur here the progress of the carts in the morning stopped.
2. The route of the poet branched off. He called at Sawungan, paying a visit to relatives.
3. At the declining of the sun he departed (again from that place), coinciding with the passing of the Illustrious Prince, en route.
4. Following the road eastward, soon they arrived in Watu Kikèn, in Matañjung they stopped.

Canto 18, stanza 7.

1. Lands, out of the way, Buddhistic, entered into the Presence at the side of the road, its trees were meagre.
2. Respectively: of Galanggang, also those of Baḍung, not far away, and Barungbung,
3. not stayed behind Er-Manik too. Possessed as dominions by Yāna-traya is their legal relation; they remembered (the fact).
4. The honoured *dharmādhyakṣa* (bishop), soon regaled then with food and drink, was well pleased.

Canto 18, stanza 8.

1. Finally having arrived at Kulur and Batang, through Gangan Asēm now was the Prince's route.
 2. Chilly became the holy Sun, even at the stroke of seven he darkened, dimmed by a mist, spreading.
 3. A camp in the middle of the open field was moved into by the Illustrious Princes, provisionally.
 4. There arrived the tradespeople; at the conclusion of Their repast, dividing the places then were these common people.
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Canto 19, stanza 1.

1. In the morning of His departure the Prince arrived, passing the night in Bhayalangō, three nights.
2. Parting from there, then the Kēḍung Dawa, the swamp of Janapada were passed finally.
3. Through Lampēs, Timēs and the *kuṭi* (cloister-hall) of Pogara the way was taken, the field there was soft,

4. and through the *maṇḍala* (sacred circle community) Hambulu-Traya. They came into Daḍap; in succession the wagons proceeded.

Canto 19, stanza 2.

1. There is a *dharma* (religious domain), a place of Sogatas (Buddhists), renowned, Madakaripura, praised for charm,
2. a *sīma* (estate), the Ruler's *anugraha* (grant) to the honoured *apatih* (grand-vizir) Gajah Mada, its ornaments excellent.
3. That was the place that was moved into by the Prince. His lodge was well arranged, ornamented with figures.
4. Desiring to have a look they took their way through Trasungay, there, going to bathe in Capahan, performing water-devotion.

Canto 20, stanza 1.

1. Arrived the lands, places of Sogatas (Buddhists), all of them, bringing food and drink for our lord,
2. respectively: Gapuk, one land: a dominion of Ishāna-Bajra, confirmed,
3. Gantěn, Poh, Capahan, Kalampitan, Lumbang, on the other hand Kuran, Wé Pětang
4. and Pañcar, alike *angshas* (dependencies) of the *kuṭi* (cloister-hall) of Mungguh, equally now pressing to enter into the Presence.

Canto 20, stanza 2.

1. Accompanied them the lands of Tunggilis and Pabayēman, their fellows: a multitude, in company.
2. Their state: *angshas* (dependencies) of the *kuṭi* (cloister-hall) of Ratna-Pangkaja. They are in the Register, proven, confirmed.
3. Those now are the eleven places of Sogatas (Buddhists), that are *angshas* (dependencies) as to their legal relation, *kuwus* (manors), confirmed.
4. Its proof is: because they have the festival of the eighth month. Already their behaviour has been (like this) in the past, remote.

Canto 21, stanza 1.

1. This finished, in the morning they departed. To be mentioned are the districts there through which their way was taken:

2. through Lo Pandak, Raṇu Kuning, Balérah, Baru-Bara,
3. Dawöhan with Kapayëman, through Tēlpak, Barëmi.
4. Sapang was reached and Kasaduran, they made for Pawijungan.

Canto 21, stanza 2.

1. Through the ravine Bobo Runting and through Pasawahan now the way was taken,
 2. and so they arrived further at the Jalar at Patalap and at Paḍali,
 3. at Arjon with Panggulan, at Payaman, on the other hand Tēpasana,
 4. they came in Rëmbang, arriving in Kamirahan at the shore of the sea.
-

Canto 22, stanza 1.

1. In Ḍampar, in Patuñjungan the Prince lingered, taking his way along the shore of the sea.
2. Eastward, a road following the sands, all level, soft, was driven over by the wagons.
3. They stopped in the neighbourhood of a pond; numerous were the blue lotusses (*Nymphaea stellata*) and the water-roses (*Nelumbium Nelumbo*, pink), all with flowers.
4. With pleasure they looked at the moving of the *makaras* (shrimps) in the water, limpid in its depth, clear.

Canto 22, stanza 2.

1. Now not to be mentioned are the delights of that lake there, waving to the sea.
2. At His departure, parting, they arrived in Wēḍi Guntur, retired in the neighbourhood of the road,
3. a place of Sogatas (Buddhists) at Bajraka, an *angsha* (dependency) of Taladhwaḷa, already fixedly registered.
4. Its fellow is Patuñjungan; they are borrowed by Royal servants, they did not yet return to the *kufi* (cloister-hall).

Canto 22, stanza 3.

1. These now were passed; again going eastward, they followed the forest on the shore of the sea.
2. They stopped there in the Palumbwan, hunting. After some time they continued, at the declining of the sun.

3. Next they passed the river at Rabut Lawang, making for the subsiding of the flood.
4. The chasm at Balatèr was travelled through by Him, lingering he sojourned on the shore of the sea.

Canto 22, stanza 4.

1. In the morning taking his way over Kunir Basini, after some time He came in Saḍeng, to sojourn there.
2. Several nights indeed was His staying, with pleasure disporting himself in Sarampwan, admiring.
3. At His parting He quickly came in Kuṭa Bacok, the Prince amusing himself in the sea.
4. With pleasure he looked at the rocks, covered by the waves, splashing, resembling rain.

Canto 22, stanza 5.

1. It is true that the *rakawi* (honoured poet) did not go to Kuṭa Bacok. All at once he followed a branching-off of the road.
 2. Northward from Saḍeng he took his way through Balung, making for Tumbu, and, on the other hand, Habēt,
 3. further through Galagah, through Tanpahing; he waited, sojourning in Rēñēs, wishing to wait upon (his lord).
 4. Thus he met the Prince who took his way through Jaya Kërta through Wana Griya, continuing in a straight line.
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Canto 23, stanza 1.

1. Through Ḍoni Bēñtong, Puruhan with Bacěk,
2. Pakis Haji and Paḍangan with Sēcang,
3. through Jāti Gumlar the way was taken, Shilā Bhango,
4. northward through Dewa Rame, they arrived in Ḍukun.

Canto 23, stanza 2.

1. Further they travelled going to Pakambangan.
2. There sojourned the honoured *Prabhu*. After some time, starting,
3. he arrived in Tangsil, the beginning of the chasm Ḍaya.
4. It was travelled through quickly, going to Jurang Ḍalēm.

Canto 23, stanza 3.

1. The road, at the time it went northward from the sea,
 2. over the whole length then was difficult, narrow.
 3. There followed rains. The inclines being altogether slippery,
 4. several carts were damaged there, colliding one with another.
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Canto 24, stanza 1.

1. Truly quick, at the time they were in Palayangan, they got the appearance of flying far away.
2. In Bangkong became visible now the future route. They sojourned, soon they went straight on,
3. altogether aspiring to arrive in Sharaṇa, now there the men looked for assistance.
4. Some others soon arrived in Surabha, impetuous were the men who accompanied them.

Canto 24, stanza 2.

1. The setting of the sun, bad sight, hampered their coming in Alang-alang.
 2. In Caṇḍyan was their standing still. With difficulty the oxen got through it. Some were exhausted, having had enough, in trouble.
 3. Next the journey went northward. Turayan was the district travelled through.
 4. Altogether brisk was their departure, longingly striving to come in Patukangan.
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Canto 25, stanza 1.

1. Long it would be if to be related was the respective order of the personal retinue there and the *mantris* (mandarins) successively (proceeding).
2. To be described now here is Their arrival in Patukangan, the honoured Illustrious Princes, assembled.
3. There at the sea-shore, west, were those *tal*-trees (Palmyra palm, *Borassus flabellifer*), dense; it was vast, flat.
4. North was its situation from the *pakuwon* (quarter of the manors). There was the place of the Illustrious Princes to sojourn.

Canto 25, stanza 2.

1. All the honoured common *mantris* (mandarins) *amañcanagara* (local authorities) had taken their places in the *pakuwon* (quarter of the manors), all of them,
 2. also the honoured *dhyaksha* (judge), (the *pasanggihan* [exalted title] of His worship was: the honoured Wangshādhirāja), entered into the Presence.
 3. Unseparated was the honoured *upapatti* (assessor-at-law), blameless, *ḍaṅg ācāryya* (reverend doctor) Uttara, peerless,
 4. a Shiwaite, an *apañji*, *mapañji* (Master) Sāntara, expert in the *āgama* (religious doctrine), knowing *kawī* (the poetical idiom).
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Canto 26, stanza 1.

1. Then, the principal, the *adhipati* (governor) of the *pakuwon* (manors' quarter), fixed, was the honoured *āryya* (Honourable) Shūrādhikāra.
2. All (the men of) those (dependencies) that were (reached) from Patukangan had already arrived, they had not been long.
3. Equally they pressed to offer *hatur-hatur* (homage) presents. All of them were given clothes; their minds were pleased.
4. Their being pleased caused pleasure with the Princes, well pleased at their being lodged pleasantly in the *pakuwon* (manors' quarter).

Canto 26, stanza 2.

1. There were artificial works, footpaths towards the centre, (going out) from a cape of the sea,
 2. houses, several, of *kikis*-work (plaited bamboo), *atap*-roofed (roofs made of leaves); those yards, spacious, resembled small islets from afar.
 3. Their road here (on the landside) was fitted upon poles. Faintly visible, they seemed to shake, apparently, by the waves there.
 4. This then was the *kīrti* (praiseworthy work) of the honoured *āryya* (Honourable), and also the *pasānaha* (homage) for the expected arrival of the honoured Illustrious Princes.
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Canto 27, stanza 1.

1. To that place went the Illustrious Protector mitigating the feeling of heat (acquired) in the fierceness of the Daymaker,
2. manifestly god and goddesses, being with His beloved ones, in friendly contact,
3. women of the Interior, appearing like celestial nymphs, just having come out of the sky, in succession.
4. Wiped out are the stains, was the reflection of those who looked on, appearing intensely marveling.

Canto 27, stanza 2.

1. Not only one now were the entertainments set up there by the Prince, rejoicing.
2. Anything that could give pleased thoughts to the *pradeshas* (collective districts) there was established.
3. Every time *rakṣi*-performances, various *śrama*(sporting)-contests gave amazement to the lookers on.
4. Verily nobody but a god having come on earth is He, going about in the world.

Canto 28, stanza 1.

1. Some (days) now was His time in Patukangan,
2. (then) the common *mantris* (mandarins) (residing) in Bali, in Madura arrived.
3. Those in Balumbungan, Andĕlan were there first.
4. All Java-land-East entered into the Presence, assembled.

Canto 28, stanza 2.

1. All of them submissively offered *hatur* (homage) presents, all of them trying to outvie each other:
2. pigs, sheep, buffaloes, cattle, fowls, dogs, crowded,
3. with cloths; they were accepted in succession, in piles.
4. The hearts of the onlookers: wonderful, as if not of this world.

Canto 28, stanza 3.

1. (Beginning) from the first (hour) of the morning now, so is to be mentioned,
2. the Prince, He gave *dadar*-presents (rewards) to the Royal servants, all of them.

3. Took part all kinds of the common *kawis* (poets) in being given presents.
 4. All of them were pleased; the common people then praised (His bounty).
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Canto 29, stanza 1.

1. Then, the honoured *kawi* (poet) by *parab* (call-name) Prapañca only was mourning, unceasingly grieving,
2. because the honoured *kawi* (poet) the *upapatti* Sogata (Buddhist assessor) *mapañji* (Master) Kērtayasha had passed away.
3. A friend was the relation of His worship, in pleasures, loving, the companion of his efforts,
4. occupying himself with the appraisal of *kīrti* (valuable) books. Having been bought they were well taken care of, put into safe keeping.

Canto 29, stanza 2.

1. My thought about His worship had been: he will be met in good health, to conduct us, making tours,
2. in order for us to know where to go to make tours, to produce a *kīrti* (valuable work), to leave a *kakawin* (poem) (to posterity).
3. Let it be bygone that he should die. In the future, further, does not touch him this (earthly) pain (anymore), that is regarded as a thing of the past.
4. Dead he is, though. The arrival of his servant was intensely giving anguish, having to bewail him.

Canto 29, stanza 3.

1. Thus was the reason of the quick parting, going to Kēṭa, joining in leading the way.
 2. Tal Tunggal, Halalang Dawa, Pacaron were travelled through, Bungatan.
 3. Having arrived in Toya Rungun, Walaṇḍingan, we made for Tarapas to sojourn.
 4. In the morning the route went through Lēmah Bang; at that time we arrived in Kēṭa.
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Canto 30, stanza 1.

1. At the leaving of the honoured Illustrious Prince, the moving westward again now is to be described.
2. Soon he arrived in Kēṭa, about five nights staying there,
3. desiring to make a description of the sea, finding again footpaths.
4. But he did not become forgetful of giving joy to the commoners, for their hearts' wishes were fulfilled.

Canto 30, stanza 2.

1. How numerous were the *mantris* (mandarins) of Kēṭa, all of them entering into the Presence, bowing, according to the order of the honoured *āryya* (Honourable)
 2. Wiraprāṇa, the most excellent of them. Joining them were the Shiwaite and Buddhist *upapattis* (assessors-at-law).
 3. And all the dependencies accompanied them, crowded, coming without being called,
 4. equally bringing food. All were pleased being given fine cloths.
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Canto 31, stanza 1.

1. At His parting from Kēṭa increased the number of those personal retainers, accompanying him.
2. Through Bañu Hēning then the course was taken; in a mass they arrived in Sampora, crowded.
3. Further in Dalēman, they came in Wawaru, in Binor, with care quickly,
4. in Gēbang Kērēp, in Gēlam. Coming in Kalayu a Royal ceremony was celebrated.

Canto 31, stanza 2.

1. That Kalayu is a *dharmasima* (religious domain and estate), a Sugata(Buddha)-abode, confirmed.
2. A most excellent high-born relative of our lord is the honoured one who has been placed in the *dharmā* (domain) in the past.
3. The motive of having a Royal ceremony celebrated was the *dharmā* (religious domain) ceremony, eminent.
4. The *prasiddha mēgat sigi* (the officiant priest cuts the warp) is the last (phase) of a superior *dharmā* (domain)'s being established.

Canto 31, stanza 3.

1. Those *widhi-widhāna* (offerings) according to custom were already complete, fully,
2. having for beginning the *upabhoga-bhojana* (cloths and food); the imposing aspect of these was peerless.
3. *Amātya*-crowds (well-born people), commoners' groups were in high spirits arriving at the durbar.
4. *Mērdanggas* (pot-bellied ceremonial drums), *paḍahas* (common conical drums) were noisy, with dancing, having its limit in the daylight.

Canto 31, stanza 4.

1. By the Prince, at the end of His ceremony, all the desires of the heart were fulfilled.
2. Any (family of) *sakaṇḍarēks* (Royal familiars) of the *pradeshas* (rural districts) was visited, (and then) looked over, at his coming.
3. Several nights was His time there, serving others, practising joy unremittingly.
4. Beautiful were the *bini-hajis* (ladies of the zenana) acquired by Him, pre-eminent virgins, thoroughly.

Canto 31, stanza 5.

1. At His parting from Kalayu, through Kutugan was the course taken, in a straight line,
2. through Kēbwan Agēng quickly. Soon they sojourned in Kambang Rawi,
3. an eminent *dharma* (religious domain), a Sugata (Buddha) abode, its ornaments splendid, imposing,
4. the Prince's *amugraha* (grant) to the honoured *apatih* (vizir) *pu* (Sir) Nāla, excellent.

Canto 31, stanza 6.

1. The *hatur-hatur* (homage) presents of the honoured *patih* (vizir), utmost was the imposing aspect thereof, blameless.
 2. Ended was the repast of the Prince there, the morning now is to be mentioned.
 3. He left, taking his way through Halēsēs, through Barang, through Patuñjungan,
 4. next through Patētēnan, Tarub, through Lésan, briskly straight on.
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Canto 32, stanza 1.

1. Soon they were arriving in Pajarakan, four days was the time of the Prince's sojourning.
2. There on the open plain south of the superior *dharma* (religious domain), seat of a Sugata (Buddha), they had their *kuwu-kuwu* (bivouac).
3. *Mantris* (mandarins), *wiku-hajis* (Royal priests), chiefly the honoured *ārya* (Honourable) Sujana, excellent, together entered into the Presence,
4. equally offering *upabhoga-bhojana* (cloths and food); being given riches (money) all of them rejoiced.

Canto 32, stanza 2.

1. At the Prince's leaving travelling straight on, the wood-*ashrama* (hermitage) at Sāgara proper was what they had to make for.
2. An incline was His way, southward, the Pakalèn, at Buluh precisely, was passed,
3. and a *maṇḍala* (sacred-ring community), the one in Gěḍé. After some time, Sāgara proper was moved into,
4. splendid, extraordinary, in the midst of wooded hills, its ornaments dazzling.

Canto 32, stanza 3.

1. Then, not assiduously entered into the Presence at the Prince's feet the *rakawi* (honoured poet), (for he was) with pleasure taking notice of the charms,
2. going about pleasantly, light-hearted, indifferent, reckless, excessively pensive, free from work,
3. living his life to the full, not following the *tutur* (precepts) of those who follow the order of the honoured striving ones (the anchorites),
4. trifling walking down the rows of the alley with houses there, provided with *cara-cara* (festoons, floral decorations).

Canto 32, stanza 4.

1. Arriving at the terrace, at the border of the *tēpas* (sanctuary) the *tēpas* (Achasma) shrubs there stood closely against it, thick, luxuriant.
2. With pleasure he read and re-read its reliefs, illuminating a language-ornament, a *kakawin* (narrative poem).

3. How many the houses! All of them were endowed with inscriptions, improvised, also *paraḥs* (call-names), treated with care.
4. The *Pañcāksharas* (Five-letter formulas) at the end of the words were somewhat obscured, which resulted in charm.

Canto 32, stanza 5.

1. A constructed pond was provided with pictures, with pictures (illuminating) a *kathā-tale*, with a parapet of stone, polished, high.
2. There was a spreading of *nagasari* (*Mesua ferrea*), their flowers were in the yard, on its bank there it was provided with a *parigi* (paved slope).
3. *Andong* (*Cordyline fruticosa*), *karawira* (oleander), *kayu mās* ("gold-tree"), *mēnur* (jasmin) were its *cara-cara* (floral decorations), also *kayu puring* (croton).
4. and *nyū gaḍing* (ivory coconut palm), yellow, low, with fruits, in its corners, causing charm.

Canto 32, stanza 6.

1. Long it would be if to be related were that wood-*āshrama* (hermitage), its charm being that it showed some Spirit features.
 2. The order of it within and without was most impressive on account of the houses all of them being roofed with *duk* (sugar-palm fibre),
 3. and the mass of the common *kakis* (brothers) and common *ēṇḍangs* (sisters) too, old and young, beautiful, skilful.
 4. Released they were (as to) blemishes and impurity, excellent. Their aspect (suggested) they were familiar with the Shiwa-world, (while still) in the material body.
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Canto 33, stanza 1.

1. The Prince made a tour in the *āshrama* (hermitage), quickly he was regaled with many delicacies,
2. in the name of the worshipful the honoured *maharshi* (prior) who occupied the see, giving speech pleasantly.
3. He presented *upabhoga* (cloths), all kinds of what was eaten by Him in the *paṭapaṇ* (anchorites' place).
4. The Prince requited it according to custom with *artha* (money), intensely rejoicing.

Canto 33, stanza 2.

1. Their conversation together was: discussing the *rasa* (sense) of the *wiku*-ship (priesthood).
2. Together they communicated all the contents of Their hearts, nothing was withheld.
3. Finally they diverted themselves admiring, anything charming was visited.
4. It resulted in pleasure for the honoured *tapas* (anchorites) and *tapis* (anchoresses), who were looking on, marveling.

Canto 33, stanza 3.

1. When He had finished admiring, he let know the honoured eminent *tapas* (anchorites) that he was going home.
2. At His coming out, going to continue his way, they were moved, looking on, being left behind.
3. The *tapis* (anchoresses), any girl, young, beautiful, all of them, staying behind, indulged in romance:
4. Smara descended, tempting, is He, here, was their idea, being in love.

Canto 34, stanza 1.

1. At the Prince's departure to go home stayed behind distressed the *ashrama* (hermitage), sorrowing.
2. Its bamboos were sad, swollen thick in the eyes, forgetting the cloth.
3. Lasting was the weeping of that *sirih* (betel), the woodcock screeched.
4. Running like tears was the dripping of the sugar-palm, distressing was that *syung*-bird (beo), lamenting.

Canto 34, stanza 2.

1. Jolting was the Prince's proceeding, being quick, for he descended.
2. How many the houses, beautiful; the course was taken along of them, they were passed.
3. Soon was He arriving in Āryya, one night staying there.
4. In the morning going northward, next he arrived in Gēṇḍing.

Canto 34, stanza 3.

1. The honoured *mantris* (mandarins) *amañcanagara* (local authorities), chiefly the honoured *ārya* (Honourable)

2. Singhādikāra, and the common Shiwaites and Buddhists too,
3. equally offered food, blameless, with dignity.
4. Gold, cloths, names were the Prince's requital, being pleased in his heart.

Canto 34, stanza 4.

1. Very long was the Prince there, all the time awaiting the month.
2. All His doings in all the different manors, those were what he was absorbed in.
3. At His departure he was taking his way through Loh Gaway, through Sumanḍing,
4. Borang, Bangör, Barēmi, following the previous route westward.

Canto 35, stanza 1.

1. Verily at His arrival in Pasuruhan he branched off southward to Kapañgan,
2. proceeding following a *ḍamōrga* (dyke-road). One after another now those wagons arrived in Andoh quickly,
3. further in Kēḍung Pēluk, with Hambal, the last of the *pradeshas* (rural communities) there, that is taken account of.
4. Shortly after in the Singasari-compound the Royal *dharma* (religious domain) was moved into by the Prince to sojourn there.

Canto 35, stanza 2.

1. Concerning him, the honoured Prapañca, he stayed behind, west of Pasuruhan, all the time lingering.
2. A *kuḍi* (cloister hall) called: Darbaru, on *pradesha* (rural community)-land of the *pradeshas* (rural communities) of Hujung there,
3. that was visited. There were asked informations about the *angsha punpunan* (dependent possessions) from the honoured *sthāpaka* (abbot).
4. A piece of writing was shown by His Worship, an eminent *prashāsti* (charter). Being read it formed clear insight.

Canto 35, stanza 3.

1. That (land) of Hēpit (Hapit) is like owned property, with its vales and hills, a dominion, an *angsha* (dependency) of the honoured holy *kuḍi* (cloister hall),

2. one half of Markaman, those *sawahs* (terraced fields) in Balung Hura, *sawahs* further in Hujung.
3. The *rasa* (sense) of that *prashāsti* (charter) there caused a desire of the *kawi* (poet) to distance himself from the Royal compound.
4. In the absence of works done in a former incarnation at once indigent, he would make for the *kūṭi* (cloister hall) of Darbaru.

Canto 35, stanza 4.

1. Because of a speedy departure, after the worshipful *ēmpu* (monsignor) had finished regaling, next he went straight on,
2. back to the service. He arrived in Singasari, mindful (of his duty), going to wait (upon his master), entering into the Presence.
3. The Prince (just) having finished the *puṣpa* (flower-offering)-ceremony in the Interior of the eminent *dharma* (domain), any pleasure of the heart was indulged in.
4. It was sometimes in Kēḍung Biru, sometimes in Kasuranggan and in Burēng that the charms were taken account of.

Canto 36, stanza 1.

1. In due time at a propitious moment was His parting from Singasari going southward to Kagēnēngan,
2. offering submission to the lord of the *dharma* (religious domain), with all those belonging to Him accompanying.
3. Riches (valuables), *paribhoga-bhojana* (luxuries and food) were the companions of His *puṣpa* (flower-offering), with dignity, imposing,
4. together with cloths, on *wawans* (carriers) of poles, with ahead the *paḍahas* (conical drums). Happy were the people who looked on.

Canto 36, stanza 2.

1. At His having finished the *arcana* (devotion) coming out in the open air, he was joined by the Royal servants according to custom entering into the Presence.
 2. The common *wikus* (priests), Shiwaites and Buddhists, and the honoured *ārya* (Honourable) were sitting at His side, here, not far away.
 3. Not to be mentioned is the time of the Prince's repast, attaining all desires of the heart.
 4. The Royal servants, anyone, if there was a possible case, were given fine cloths, causing pleasure to the onlookers.
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Canto 37, stanza 1.

1. To be described are the arrangements of that eminent *dharma* (religious domain) there, its ornaments unparalleled.
2. A doorway utterly splendid with a *mekhala* (girdle) on the *yawa*-place (fore-court), the height thereof unmeasured.
3. In the inside its yard is terraced, orderly placed are the houses, beautiful, at the sides.
4. Crowded are all kinds of *puspas* (flower-trees for offerings): *bakulas* (*Mimusops Elengi*, *tañjung*), beautiful, *nagasaris* (*Mesua ferrea*) and so on; they have the appearance of Spirits.

Canto 37, stanza 2.

1. A *prāsāda* (temple-tower) has its place in the centre, showing something to be wondered at: the imposing appearance thereof, holy, high,
2. of the aspect of the mountain Meru. A Shiwa-abode, in Shiwa's likeness, has its place in the Interior,
3. for the Lord Girinātha's Son is considered the object of the devotion, a god materialized.
4. His relation is: the Princes' ancestor, submissively venerated by all the world.

Canto 37, stanza 3.

1. There is, precisely there south of the eminent *dharma* (religious domain), in the interior, a god's abode, abandoned.
2. There are a *baṇḍa* (wall), a gate-building, equally high; a place of a Sugata (Buddha) was the intention thereof, in former times.
3. Inside is a *ḍaṅḍa turunan* (pit), of its base there remains the east side, the west side is decayed.
4. Only complete are those *sanggaras* (gods' houses) further *paṇḍjans* (places for worship), (placed) in order according to rank, of red brick, high.

Canto 37, stanza 4.

1. North of the base of its *turunan* (pit), the rest of its grounds is already flat.
2. A spreading of *nagasari* (*Mesua ferrea*) is its plantation; on the other hand there are those (trees) in the yard, with sprouts and flowerbuds.

3. Outside the gate-building there is the *pabhaktan* (refectory), high, its grounds abandoned,
4. broad its yard, overgrown with grass, its road filled with weeds, full of mosses.

Canto 37, stanza 5.

1. Of the aspect of women, ailing, declining, lovesick, wilted, were the *caviri*-trees there, pale.
2. Loose, spreading were those *cāmaras* (*Casuarina equisetifolia*), dreary, moving, inconstant, continually blown hither and thither by the wind.
3. The *nyā gadings* (ivory coconut-palms), just stained their leaf-sheaths, their fruits were not glossy, dull.
4. Thereupon drooping, parted from their cloths were those ivory-bamboos, not ceasing their restless movements.

Canto 37, stanza 6.

1. It inspired awe in the hearts of those who saw that state of things, there not being any good medicine thereof, (sufficiently) potent.
2. Only the Illustrious Hayam Wuruk is waited for, to be the cause of its life, to live again.
3. For He completes excellence, penetrating into (all that is) excellent, giving joy to the world.
4. He loves the bringer of veneration, he always shows pity at the meeting with disaster, a god materialized.

Canto 37, stanza 7.

1. To be described further is the Prince's proceeding, in the morning going to the eminent *dharmā* (religious domain) at Kīḍal.
2. Having finished the *nāmya* (bowing) ceremony for the Lord, in the afternoon he continued, arriving in Jajaghu.
3. Having finished again the entering into the Presence of the honoured holy *arcā* (cult-statue), a Jina-likeness, the evening he sojourned there.
4. In the morning he returned, making for Singasari, not disdaining to stop at Burēng.

Canto 38, stanza 1.

1. The pleasantness of that Burēng is a pond, (with water) welling up, limpid, blue.

2. A *caṇḍi* (religious monument) of stone, provided with a *mekhala* (girdle), is in the centre thereof, ornamented.
3. Crowded are the buildings having their places on the bank there, on the other hand also flowers as *cara-cara* (festoons).
4. Unceasing is the going there of those who divert themselves; it is always pleasant for those who go there.

Canto 38, stanza 2.

1. Not to be spoken about are those charms. Verily the Prince is to be mentioned.
2. At the cooling of the sun he took his departure, taking his way over *tēgals* (unterraced fields), high.
3. Pleasing was the grass thereof, thick, short, smooth, green.
4. Its expanse was even as a small sea, like waves were those ravines when looked at.

Canto 38, stanza 3.

1. The Illustrious Prince lingered, yet His wagons went straight on.
2. Arriving in Singasari he entered His sojourning-place finally.

CHAPTER 5 - NOTES ON THE KINGS
OF THE HOUSE OF RAJASA,

from 1182 till 1343, and on their religious domains.

Cantos 38/3—49, 47½ stanzas.

Canto 38, stanza 3.

3. Then, this *rakavi* (honoured poet) here called upon the worshipful the *sugata munitvara* (Buddhist excellent sage),
4. *sthāpaka* (abbot) of an eminent *dharma* (religious domain) too, a family worthy to be asked hospitality.

Canto 38, stanza 4.

1. Old, past the month thousand, was His lifetime already,
2. faithful, virtuous, of good family, a Royal relative, pure, of good repute,
3. fully having penetrated into the *kriyās* (rites), so that he was unwilling to follow the way of errors,
4. known as *pu* (monsignor of) Mungguh, excellent, His priestly diligence worthy to be imitated.

Canto 38, stanza 5.

1. Soon, surprised, such was His facial expression, quickly he regaled (his guest):
2. Well, friend, welcome is the honoured *kavi* (poet), the honoured one who is (always) bearing in mind to enter into the Presence of our lord,
3. the honoured one who may be asked for support, being disposed to love relatives, piteous ones.
4. My dear, it is as if it were in a dream. What then shall be the *pasēgēh* (regalement) that is to be found?

Canto 38, stanza 6.

1. The *rakawi* (honoured poet)'s purpose, in coming, is: he is desirous to inquire after the order of the ancestors,
 2. the Illustrious Princes the honoured ones who are all of them placed in *dharma*s (religious domains); regularly their Presence is being entered into (reverentially).
 3. The principal is the Lord in Kagēnengan; he should be spoken of first.
 4. The tale of His origin, being the Giripati-Master (Shiwa)'s Son, is to be related.
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Canto 39, stanza 1.

1. Verily the *pāduka mpungku* (His Magnificence monsignor) of Mungguh, He said:
2. well, marvellous is the question of the *rakawi* (honoured poet), touching the heart.
3. To the utmost exerting himself, indeed, is the *kawi* (poet), old in mind.
4. The striving after knowledge of the books of learning causes praise of the world.

Canto 39, stanza 2.

1. Then, with your leave now your servant here will teach immediately,
2. having (first) purified himself with water of the seven *Arthas* (sacred watering places) in his thoughts.
3. Homage to You, Girindra (Shiwa), the *sēmbah* (añjali) to the honoured Holy One.
4. Then, not may it be that should meet with a portent this one, in giving speech.

Canto 39, stanza 3.

1. Forgiving be, I pray, the heart of the honoured *kawi*(poet)-monarch, willing to listen.
 2. The oral tradition, perhaps there may be much that is false.
 3. Then, let us adhere to the wisdom of the honoured old ones, though.
 4. It may be the case that there is too little, perhaps there may be a surplus, it shall not be deserving of blame.
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Canto 40, stanza 1.

1. In the past, *Shāka*-year: oceans-points-of-the-compass-moon (1104 = 1182 A.D.), there was He, a great Protector, in war uniquely manful,
2. manifestly a god by nature, not from a womb born, a son (produced) by the activity of the Illustrious Girindra (Shiwa, Lord of the Mountain), renowned.
3. Equally awed, submissive were all the common people, obeying at His feet, obsequiously bowing.
4. The Illustrious Ranggah Rājasa, renowned, was His name, victorious over his enemies, a warlike hero, most clever.

Canto 40, stanza 2.

1. A *desha* (district), large, east of mount Kawi, full of all amenities, most pleasant,
2. a manor (as to) its legal state, being a *mantri's* (mandarin's) place, called Kuṭa Rāja, vanquished; its people there was numerous.
3. This now was the place of the Illustrious Girindra-Son, practising the Law, unremittingly applying himself to the art of war.
4. The contentment of the virtuous, the annihilation of evildoers, these were unremittingly applied to, that there might be order in the world, most submissive.

Canto 40, stanza 3.

1. In *Shāka*: oceans-four-of-dice-Shangkaras (1144 = 1222 A.D.) He marched against the Illustrious Prince of Kaḍintēn (Kaḍiri),
2. the honoured manful blameless Illustrious Kērtajaya, versed in the books of learning of *Tattwopadesha* (Instruction on Reality).
3. Soon he was defeated. How great was his fear! Bearing in mind to fly he pushed his way into the *ajars* (doctors)' place Pārshwa Shūnya.
4. All the retinue, in the first place the common *prajurits* (fighting men), anyone who remained in the Royal residence, was annihilated.

Canto 40, stanza 4.

1. At the defeat of the honoured Illustrious Prince of Kaḍiri the whole of Jawa-land (Java) was afraid, awed.
2. They arrived, making *sēmbah* (añjali), equally bringing all there was of products of their own *deshas* (districts), paying homage.

3. One were then Janggala and Kaḍiri, equal, having one Protector, most powerful.
4. Then it was the first time that (the social order of) *ḍapurs* (rural communities) and *juru-kuwus* (lairds of manors) penetrated the common people, causing rejoicing of the world.

Canto 40, stanza 5.

1. The more increasing, growing now was power and magnificence with the Illustrious Girindra's Own Son.
 2. Pleasant now was the security of that Yawa-land (Java) obeying at His feet, being the Screen of the world.
 3. In *Shāka* nine-oceans-Rudras (1149 = 1227 A.D.) in due time was His demise, returning home to Heaven's regions.
 4. Renowned in the world is he as the honoured one who was placed in a double *dharma* (religious domain) in Kagēnṅangan, as a Shiwaite and as a Buddhist, in olden times.
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Canto 41, stanza 1.

1. The Lord, the honoured Anūṣanātha, son in relation to the Lord, succeeded, powerful, in being obeyed.
2. During His time of enjoying the world was stable all this Yawa-country (Java), submissive, mindful.
3. In the *Shāka*-year: mark-mountains-Shambhus (1170 = 1248 A.D.) was the Lord's demise, returning home to Girindra (the Mountain-Lord)'s abode.
4. He now was given the shape of a lamp in the likeness of Shiwa, splendid, in the eminent *dharma* (religious domain) in Kiḍal.

Canto 41, stanza 2.

1. The Lord Jaya Wiṣṇuwardhana, precisely, that was His son, the honoured one who took his place in being obeyed.
2. The Lord Narasingha was His fellow; comparable with Mādhawa with his elder brother they made stable the world.
3. They destroyed a miscreant by name Lingapati; he died, annihilated altogether.
4. Awed were all the enemies at Their feet here, surely divine incarnations in the material world.

Canto 41, stanza 3.

1. In *Shāka* tastes-mountains-moon-moon (1176 = 1254 A.D.) the Lord Viṣṇu consecrated his honoured son to be obeyed.
2. Universally the common people of Kaḍiri and Janggala entered into the Presence, performing the *puṣpa* (flower offering) ceremony in the durbar-place of the Royal compound.
3. Prince Kērtanāgara, that was the consecration-name for Him, already renowned.
4. The *pradesha* (rural district) of Kuṭa Rāja, increasing in utmost splendour, was called Singasāri town.

Canto 41, stanza 4.

1. In the *Shāka*-year sky-nine-earth-earth (1190 = 1268 A.D.) the Lord Viṣṇu returned home to the gods' abode, deceased.
2. Placed in a *dharma* (religious domain), then, was He in Waleri in Shiwa's likeness; on the other hand in Sugata (Buddha) likeness he has his place in Jajaghu.
3. After some time also the Lord Narasinghamūrti, He returned home to the gods' estate.
4. Recently He has been placed in a *dharma* (religious domain) by our lord of Wēngkēr, an excellent Shiwa-*arcā* (cult-statue), having its place in Kumitir.

Canto 41, stanza 5.

1. To be recorded again is Prince Kērtanāgara, he destroyed a wicked, bad man,
2. by name Cayarāja, annihilated in that *Shāka*-year arms-cattle-moon-earth (1192 = 1270 A.D.), deceased.
3. Mountains-nine-existences *Shāka* (1197 = 1275 A.D.) the honoured *Prabhu* ordered to take for goal (of a military expedition) the country of Malayu there.
4. Intense was going to be their fear because of His being a divine incarnation. Before that time was that demise.

Canto 42, stanza 1.

1. The *Shāka*-year twins-empty-suns (1202 = 1280 A.D.) was the time of the Prince's again killing a bad man,

2. that Mahiṣa Rāṅgkah. Uttermost was his wickedness, loathed by the whole of the town.
3. In bodies-sky-suns *Shāka* (1206 = 1284 A.D.) He sent men yonder to the land of Bali, to be subjugated.
4. Without delay its *Ratu* (Queen) was overpowered; made a captive, she came to the Prince according to custom.

Canto 42, stanza 2.

1. In this manner then the other countries equally were striving for security, entering into the Presence at the Prince's feet.
2. All that belonged to Pahang, that belonged to Malayu equally bowed humbly.
3. Also what belonged to Gurun, what belonged to Bakulapura looked for support, entering into the Presence.
4. Not to be mentioned is Sunḍa and on the other hand Madura, for the whole of the land of Yawa (Java) was submissive, without fault.

Canto 42, stanza 3.

1. Verily he was a Prince not negligent, free from intoxication, the more very zealous in management,
2. for he was clear-sighted as to the difficulties of the world's protection to be exercised in the period of Kali.
3. His motive for holding to *samaya* (esoteric ceremonies) and on the other hand *brata* (religious observances), firm in the denomination of the Sogatas (Buddhists), was:
4. to imitate the honoured Kings of the past, in former times, in order to consolidate the increase of the world.

Canto 43, stanza 1.

1. The words of the books of learning are: the Pāṇḍawa Princes were in (the age of) Dwāpara, in the past, *Prabhus*.
2. Cattle-mountains-moon-three (3179) joined with the *Shāka*-year was the time of Their returning home to Heaven's estate.
3. Then at Their returning home was the beginning of (the age of) Kali. It occurred that the world grew greedy and tumultuous.

4. Only the honoured Holy Śaḍabhiñña stood firm, protecting the world as *Dewaṇṇabhu* (divine King).

Canto 43, stanza 2.

1. That was the reason why the Prince was submissive at the Feet of the Illustrious Shākya-Lion (Buddha), orderly.
2. With zeal he kept the *pañcāśīla* (five commandments), observing the ceremonies of consecration in good order.
3. Everywhere was known the name of His Jina-consecration: the honoured Illustrious Jñānabajreshwara.
4. *Tarka-vyākaraṇa* (speculation and grammar) and other books were those that were studied by the Illustrious Protector, clever to the limit.

Canto 43, stanza 3.

1. Then in His somewhat old age he held to the esoteric (sense) of all *kriyās* (rites).
2. In the first place the Subhūti *tantra*, so it is said, was kept, its essence was treasured in the heart.
3. *Pājā-yoga-samādhi* (worship, concentration, meditation) were borne in mind by Him, striving for the orderliness of the world, all of it,
4. not to mention yet *Gaṇacakra*, and always gifts successively provided for in the realm.

Canto 43, stanza 4.

1. There was not, so one hears, anyone like the Prince among all the *Prabhus* of the past,
2. perfect in *śaḍguṇa* (politic accomplishments), knowing the books of learning, versed in the Way of *Tattvopadesha* (Instruction on Reality),
3. *dharmaśṣa* (devoted to the Law), firm in *Jinavratas* (religious observances connected with Jina worship), very much exerting himself in *Prayogakriyā* (Tantristic rites).
4. This was the cause that His childrens' children equally were monarchs, *Dewaṇṇabhus* (divine Kings).

Canto 43, stanza 5.

1. In *Shāka* oceans-man-sun (1214 = 1292 A.D.) the Prince returned home to the Jinendra abode.

2. On account of His knowledge of the other *kriyās* (rites) with all *upadeshas* (doctrines), eminent,
3. "the honoured one who is released in the Shiwa-Buddha-regions", was at the Illustrious Protector's demise the saying of all the world.
4. Here is His place, being placed in a *dharma* (religious domain) as an *arcā* (cult-statue) of Shiwa-Buddha, its imposing quality excellent.

Canto 43, stanza 6.

1. Also in Sagala is a *pratiṣṭhā* (divine abode), a Jina likeness, infinite in splendour,
 2. naturally an Ardhanareśhwari, with her, the honoured Illustrious Bajradewi, united,
 3. His honoured associate as to increase in the world, one in *kriyā* (rites) and *brata* (observances).
 4. The Holy Wairocana-Locanā was Their aspect, being one *arcā* (cult-statue), celebrated in the realm.
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Canto 44, stanza 1.

1. At the time that the Illustrious Prince Kērtanagara returned home to the Buddhas' estate,
2. the world was terrified, in disaster and tumult, as if its order was going to be again as in the Kali age.
3. There was a neighbouring King, renowned, Jaya Katwang (Jaya the Redoubtable) by name, a rascal.
4. There in the country of Kaḍiri, wishing to succeed in the paramountcy, he was casting about for ways and means.

Canto 44, stanza 2.

1. In the past, at the going away of Him, the Illustrious Kērtajaya there, in *Shāka* oceans-Manus-one (1144 = 1222 A.D.),
2. the order of the Illustrious Mountains' Overlord (Shiwa)'s Son was: Jayasabha is he who shall take his place in being obeyed.
3. In *Shāka* eight-one-one (1180 = 1258 A.D.) Shāstrajaya, again, resided in the land of Kaḍiri.
4. In *Shāka* three-nine-Shaṅkaras (1193 = 1271 A.D.) lord Jaya Katwang (Jaya the Redoubtable) was Protector, the last.

*Canto 44, stanza 3.*

1. All Protectors were submissive to the son of the son of the Lord Mountains' Monarch (Shiwa)'s Son,
2. not to mention that in respect of the Illustrious Prince Kērtanagara even the other islands were following.
3. Now, however, at the honoured Ruler's passing away *haji* (lord) Jaya Katwang was greedy, false.
4. What difficulties for the world to be guarded in (the age of) Kali! Certainly its welfare shall not thrive always.

Canto 44, stanza 4.

1. Caused by His knowledge of the books of learning the powerful influence of our lord's exertions endured for a long time.
2. So there was a son of the Illustrious Prince, defeating the enemies, setting right the world.
3. Then, son-in-law was His family relation, *dyah* (the high-born) Wijaya was the indication of the world, praising Him.
4. Half with Tatar men he beat *haji* (lord) Jaya Katwang; exterminated altogether.

Canto 45, stanza 1.

1. At the death of Prince Jaya Katwang was open the world, naked.
2. Seasons-shape-sun (1216 = 1294 A.D.) was the *Shāka*-year, then was Narārya, He, *Ratu*,
3. obeyed in the Royal compound at Majapahit, amiable, vanquishing the enemies,
4. indicated as Prince Kērtarājasa Jayawardhana, as Prince.

Canto 45, stanza 2.

1. At the moment that Prince Kērtarājasa Jayawardhana was obeyed,
2. the whole of Yawa-land (Java) turned mindful (of its duty), most humbly they entered into the Presence,
3. equally taking delight in seeing the wedlock of the Princesses, four,
4. Prince Kērtanāgara's daughters, equally to be compared with divine women.

Canto 46, stanza 1.

1. Then, the honoured Illustrious *Parameshwari* (paramount Mistress) was Tribhuvanā by name, the eldest, blameless.
2. Unseparated was *dyah* (the high-born dame) Duhitā, renowned, the *Mahādevī* (great Goddess), going to the limit in beauty.
3. *Prajñāpāramitā* was called the honoured one who had the function of *Jayendradēvī* (divine victorious Lady), blameless in harmony.
4. *Dyah* (the high-born dame) *Gāyatrī*, the amiable, the youngest, was used as the first one, being *Rājapatnī* (King's consort) in the Royal compound.

Canto 46, stanza 2.

1. Then, these, so it is said, being married, in the third degree They were relatives, very near.
 2. For, so it is said, Lord *Viṣṇu* was *misan* (first cousin), as to His family relation, not far,
 3. with the Illustrious *Narasinghamūrti*, who had a son, *dyah* (the high-born) *Lēmbu Tal*, doughty,
 4. the honoured manful one in battle, the honoured one who was placed in the *dharma* (religious domain) at *Mirēng*, a Buddhist *pratiṣṭhā* (divine abode), fixed.
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Canto 47, stanza 1.

1. *Dyah* (the high-born) *Lēmbu Tal*, He had for son the honoured Prince.
2. Such was His idea: how pleasant: cousins in the third degree and moreover beautiful princesses.
3. Such was the shape of the community in marriage of our lords: all unanimous.
4. All His orders were orders given by all of them, giving joy to the world.

Canto 47, stanza 2.

1. In *Shāka* seven-man-sun (1217 = 1295 A.D.) the Prince is to be mentioned.
2. He caused His son to be inaugurated, to be obeyed in *Kaḍintēn* (*Kaḍiri*).

3. The Illustrious *Indreshwarī* (Lady Mistress) was His Mother, (he was) manful, expert, clever.
4. The Royal consecration (-name) was: *Jayanāgara*, not otherwise.

Canto 47, stanza 3.

1. In *Shāka* moon-three-sun (1231 = 1309 A.D.) was His passing away, of the Prince.
 2. Soon, as a *pratiṣṭhā* (divine abode) with a Jina-likeness, He was placed in the Interior of the Royal compound.
 3. *Antahpura*, sic, is the indication of that eminent *dharma* (religious domain) there.
 4. As a Shiwaite *pratiṣṭhā* (divine abode) He now is also in *Simping*.
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Canto 48, stanza 1.

1. Then was left behind Prince *Jayanāgara* as *Prabhu* in *Tikta Wilwa* (*Majapahit*) town,
2. with the Prince's little daughters, His younger sisters, having for Mother the honoured most eminent *Rājapatni*, peerless.
3. The honoured pair was equally excellent in beauty, in shape a pair of *Ratis*, they surpassed divine women.
4. Protector in *Jīwana* was the elder of Them. As Princess of *Daha* She, the younger, was obeyed.

Canto 48, stanza 2.

1. On the *Shāka* date releases-qualities-wings-shape (1238 = 1316 A.D.), the *Madhu*-month (*Caitra*, March-April) is now to be related:
2. the Illustrious *Jayanāgara*, the *Prabhu*, was leaving to annihilate enemies in *Lamajang*.
3. Exterminated was *pu Nambi* (Sir *Tambi*), wrecked the whole of the house and family in *Pajarakan*; their stronghold was broken.
4. Alarmed, awed was then the world at His manfulness, of the honoured Prince, being obeyed.

Canto 48, stanza 3.

1. On the *Shāka* date dot-arrows-sun (1250 = 1328 A.D.) the honoured Prince returned home to *Hari's* (*Wishnu's*) estate.

2. Soon He was placed in the *dharma* (religious domain) in the Interior of the Royal compound, His *arcā* (cult-statue) is a Wishnu-likeness, supreme.
 3. On the other hand in *Shilā Pēṭak* and in *Bubat* equally he has *pratimās* (statuettes) as Wishnu-incarnations, peerless.
 4. In *Sukalīla* is the *Sugata* (Buddha)-likeness, splendid, being *Amoghāsiddhi* materialized.
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Canto 49, stanza 1.

1. Verily, in the *Shāka* year moon-arrows-two-shape (1251 = 1329 A.D.)
2. the Princess of *Jīwana*, renowned, Mother to the Prince,
3. took his place in *Tikta Mālūra* (Majapahit) there, as Queen.
4. The Father of the Illustrious Prince was in *Singasari*, here.

Canto 49, stanza 2.

1. He was Her son-in-law, of the Illustrious Great *Rājapatni*.
2. She now here was a bringer of fortune to the world, paramount,
3. a daughter, a son-in-law, moreover a grandson being Kings and Queen.
4. She made *Ratus* and minded all customary ceremonies.

Canto 49, stanza 3.

1. In fires-arrows-sun *Shāka* (1253 = 1331 A.D.) the enemies were annihilated.
2. *Saḍeng* and *Kēṭa* were defeated, the object of an expedition of the personal retinue.
3. That was the moment that the world's protection, (as to) its burden, passed on
4. to the honoured *mantri* (mandarin) with the name *Mada*, infinitely clever.

Canto 49, stanza 4.

1. Further, in the *Shāka* year arrows-seasons-eyes-navel (1265 = 1343 A.D.)
2. that *Bali* there, its Protectors were evil disposed, vile.
3. Aimed at by an expedition of the Royal servants they were exterminated, all of them, destroyed.
4. Awed were all kinds of evil-doers, retiring, running away.

Canto 49, stanza 5.

1. *Ṭaṅg ācāryya* (The reverend doctor) Ratnāṅsha, such were His words, speaking.
2. True was the speaking of the honoured old man, His speech awe-inspiring.
3. Visible became the excellence of the Illustrious Princes in the world, now,
4. for they are of divine family and also divine incarnations.

Canto 49, stanza 6.

1. People now, hearing the tales of the Illustrious Princes,
2. then, when their minds delight in them, they increase in submissiveness.
3. It is clear their evil *karma* (sinfulness) ceases to dominate.
4. The disasters, diseases and so on clearly are eliminated.

Canto 49, stanza 7.

1. Further, the *pāḍuka mpungku* (His Magnificence Monsignor) asked forgiveness, saying:
2. This is the tradition, my dear, its limit is (reached) now.
3. May you find welfare, increase in scholarship,
4. as fruit of saying the glory of the honoured paramount ones.

Canto 49, stanza 8.

1. At the end of the *sēgṛh* (regalement) according to custom, speaking upright words,
 2. the *rakavi* (Honoured poet) wanted to beg leave to heed his own concerns here.
 3. Coming on was the night, the evening he sojourned in the *pakuwon* (manors' quarter).
 4. After some time, in the morning, he was in waiting at the Illustrious Prince's feet.
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CHAPTER 6 - THE ROYAL CHASE IN THE
NEIGHBOURHOOD OF SINGASARI.

Cantos 50—54, 25 stanzas.

Canto 50, stanza 1.

1. To be described is the Illustrious Prince, making a tour, going to the hunting-grounds.
2. He departed with weapons, with retinue, on the other hand wagons and horses,
3. towards the Nandaka-forest there, a wilderness, very heavy going,
4. its growth very wonderful, *kāśha* (*glagah*, *Saccharum spontaneum*), *muñja* (sword-grass, *alang-alang*, *Imperata*), in great variety.

Canto 50, stanza 2.

1. Making a ring now were the Royal servants, deploying. Finally they were hemming in,
2. in company with carts, ready, closing in, linked up.
3. Encircled was that wood; its monkeys took fright, afraid.
4. In agitation were the birds there, they took the course to go away, alarmed.

Canto 50, stanza 3.

1. The shouts of the retinue were confused, setting fire everywhere.
2. Booming, of the kind of the roaring of the sea, thundering,
3. were the flames of the fire there, reaching the firmament,
4. manifestly the Khāṇḍawa forest, (burned) by the holy Agni (Fire-god), in the past.

Canto 50, stanza 4.

1. To be observed now is the game, running, not knowing its surroundings (any more),

2. stirred hither and thither, (though) trying to be the foremost, they remained even.
3. For, if fleeing, dispersing, their awe was frightful ;
4. that was a reason for them to crowd together, making for the centre, accumulating.

Canto 50, stanza 5.

1. Their multitude had the aspect of wild cattle (*Bos Gavaeus*, *banjeng*) in a corral, immeasurable,
2. the aspect of cows in a bull's compound, filling it up, of all sorts :
3. wild boars, does, wild cattle, (wild) buffaloes, porcupines (*landak*), *cihnas* (chevrotains),
4. iguanas (*slira*), monkeys, wild cats (*kuwuk*), *gandakas* (civet cats) etcetera.

Canto 50, stanza 6.

1. The animals, whichever, all there were in that forest, were trapped.
 2. Equally tractable were those hearts, none was opposing.
 3. As if they were sitting in conference, was taken for their chief now the game-animals' Monarch.
 4. There at his side was the jackal, entering into the Presence, not frightened.
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Canto 51, stanza 1.

1. To be pardoned is the question of your servant to the honoured game-animals' Monarch-Overlord.
2. The Prince's design is to hunt through the forest ; now, which policy should be adopted ?
3. Whether to wait only, to die where one stands, or to run,
4. or (another possibility) to resist? Concerning this, it is to be compared with a crab that, being attacked, does not give way.

Canto 51, stanza 2.

1. Of a kind like this were the words there of the jackal, entering into the Presence.
2. The does there, black antelopes, deer, *cihnas* (chevrotains) spoke soon :

3. As to what concerns your slaves, there is no further policy that might be adopted,
4. other than running, in order to try to find (a place) where one could make for.

Canto 51, stanza 3.

1. Those wild cattle, buffaloes, bulls and also *tarakṣas*' (wild dogs) said:
2. fie! wrong you are, beasts, verily indeed being (nothing but) game, mean, base.
3. Now, it should not be the conduct of the valorous to run, or even to wait.
4. But fight! Keep to the Law! Trying to find what is right.

Canto 51, stanza 4.

1. The game-animals' Monarch answered: of both of you equally the words are worthy to be adhered to.
2. But then, that one knows how to make a difference between good and bad people, that is the thing to be minded.
3. If it concerns bad people, *vāḥya* (worldly) should be the conduct: run or struggle.
4. For without fruit is it, should the body be killed by their acts, for that is purposeless.

Canto 51, stanza 5.

1. Verily, though, if it concerns the honoured *tripakṣa* (three denominations), *rṣṣis* (friars), Shiwaites and Buddhists too,
2. to run only will be gratifying in order to show respect for Them, being *paṇḍitas* (scholars).
3. Concerning the case, though, that you should be found by the activity of the Prince, hunting,
4. simply await death, offer your life, do not be reluctant.

Canto 51, stanza 6.

1. For a Prince is proper to be an instrument to take away life of creation.
2. Lord Giripati (Shiwa) is incarnated in Him, being the paramount *Prabhu*.

3. It is clear that shall disappear the evil (the sins) of anybody who will die by His killing.
4. That is more than the excellence of throwing oneself into the honoured Holy Mountain-lake.

Canto 51, stanza 7.

1. Whosoever he may be, he shall be my enemy in the world, if he is an equal on earth.
 2. But in the case of the worshipful *tripakṣa* (three denominations), I turn away, retiring quickly.
 3. And my lord, if he should be met, certainly I shall offer him my life.
 4. No more animal births coming, that is the fruit of death by Him.
-

Canto 52, stanza 1.

1. It was as if he said: considering this you, united,
2. till the end together, should abide the moment of entering into the Presence.
3. Royal servants, followers on foot, with arms, were too hasty in their hunting.
4. Hit by the horn-bearers they turned, running.

Canto 52, stanza 2.

1. Now to be mentioned are those who brought dogs, hunting together.
2. Aimed at by them were the wild boars at the time of their uniting.
3. Pitiable were their sows, several being killed,
4. attacked in company with their young, wholly powerless.

Canto 52, stanza 3.

1. Showing fight then their boars pressed onward,
2. in fours and fives, frightful, big, high.
3. Foaming then were their mouths, they were red in the eyes,
4. equally atrocious those tusks, comparable with daggers.

Canto 52, stanza 4.

1. The dogs then rushing upon them, pierced by them, died.
2. There were some whose ribs were cut, whose necks were broken.

3. Attacked again they inflicted losses and suffered losses, in turmoil.
 4. Their collision had the form of a battle, atrocious, confused.
-

Canto 53, stanza 1.

1. To be mentioned are now those hunters who followed the does, the deer, shouting one to another.
2. One was attacked, pierced by a tusk, he was exhausted, slowing down
3. was that one's going, for he was hit in the thigh; the blood flowed thickly, he felt disgusted.
4. Another case was the wounded man who was hit in his foot by a foot, severely, and dropped.

Canto 53, stanza 2.

1. Came to the rescue then the Royal servants, noisy, with lances, powerful, striving onward.
2. Lying dispersed were those beasts together with the deer, the losses there were numerous.
3. Came to the rescue then those horned beasts, wild cattle etcetera, savage animals.
4. Scattered ran the Prince's servants, frightened, suffering losses, furiously assailed.

Canto 53, stanza 3.

1. There were those who made for ravines with weeds, taking shelter behind big trees.
2. Otherwise did those who climbed towards the branches, trying to be the highest, dangling in bunches.
3. Pitiable were those who, making for a tree, scrambling up, slipped back.
4. Nearly hit were their calves by the horns; being frightened they squirmed.

Canto 53, stanza 4.

1. After some time common *mantris* (mandarins), several, with conveyances, pressing onward, came to the rescue,

2. piking, spearing, thrusting, javelining, throwing stones, knocking.
3. As the horned beasts ran their uproar was thundering.
4. They were followed, gone at, pursued; the losses there were in great number. They were annihilated in the attack.

Canto 53, stanza 5.

1. *Wiku-hajis* (King's priests), Shiwaites, Buddhists were there taking part in the lancing, hunting.
 2. Snarled at by the *tarakṣas* (wild dogs) they ran, being followed they made off quickly.
 3. They neglected helpfulness. Certainly that was not virtuous now, indeed.
 4. Taking part in the practising of *wāḥya* (wordly) activities, they forgot that they were already *Kērtawara* (distinguished).
-

Canto 54, stanza 1.

1. To be described is the Illustrious Prince, already mounted on the cart, blameless,
2. splendid, infinite its height, in good condition the oxen there, drawing fearlessly.
3. He made for the centre of that innermost wilderness, following the game, whichsoever caused fear.
4. Therefore they tore off, breaking through the Royal servants, they went far away now, the horned beasts, running.

Canto 54, stanza 2.

1. Staying behind were the wild boars, the black antelopes, the deer, the *ciḥnas* (chevrotains), were the most excellent of them, continuously in fear.
2. The Illustrious Prince's proceeding was, having for conveyance a horse, to follow them, noisily running.
3. *Mantris* (mandarins), *taṇḍas* (headmen), *bhujaṅgas* (officers of the clergy) equally, the honoured ones who had their places with the horses, took part in the hunt.
4. Exterminated were the animals, thrust, lanced, cut, crissed, dying without a gasp.

Canto 54, stanza 3.

1. Very vast, flat was the ground, though the wood was thick, underneath it was clear.
 2. Therefore the does, wholly powerless, however fast, were followed by the horses.
 3. Well pleased was the mind of the Prince, to rest and to eat. *Mantris* (mandarins) and *bhujanggas* (officers of the clergy) entered into the Presence.
 4. He told all His feats in obtaining all that booty of His, causing laughter.
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CHAPTER 7 - THE RETURN
FROM THE ROYAL PROGRESS OF 1359,
from Singasari to Majapahit.

Cantos 55—60, 25 stanzas.

Canto 55, stanza 1.

1. Not to be mentioned (any more) is the Prince's course, while hunting, taking pleasure in the loveliness of the mountainous wood.
2. Sometimes, coming home to the bivouac, he turned to taking the honoured common *nērpawadhūs* (Prince's women).
3. That was like the proceeding of one who is diverting himself. Sometimes it was like marching on the Royal residence of a hostile House.
4. How well did he know the sins of the game. He was not culpable at all, for the non-violence law was observed.

Canto 55, stanza 2.

1. To be mentioned is His conduct, making ready to go home, longing for the charms of his own town.
2. In due time at a propitious moment he departed, taking his course through Bañu Hangēt, Banir, also Talijungan.
3. He sojourned in Wēḍwa-wēḍwan, that day he took his course through Kuwarāha, Cēlong,
4. and Dadamar, Garantang, Pagēr Talaga, Pahañangan; arrived there it was moved into.

Canto 55, stanza 3.

1. In day-time again Tāmbak, Rabut Wayuha, Balanak were travelled through, straight on.
2. He made for Pāṇḍakan, Bhanarāgi, sojourning at His arriving in Padamayan.

3. There he turned to the south-west, going to Jajawa at the foot of the honoured holy mount Kumukus.
4. He entered into the Presence of the Lord of the *dharma* (religious domain), with *puṣpa* (flower) offerings and (music of) *paḍahas* (drums). Happy were all the people who looked on.

Canto 56, stanza 1.

1. Now (as to) the arrangement of that eminent *dharma* (domain) there in olden times, so it is said, according to oral tradition:
2. it was a *kīrti* (foundation) of the Illustrious Kērtanagara, the *Prabhu*, the Prince's great-grandfather was He.
3. In fact, so it said, He erected it Himself, there was nobody else.
4. Therefore were double, Shiwaites and Buddhists, the honoured ones who performed worship in the past, regularly.

Canto 56, stanza 2.

1. The token is: the *caṇḍī* (monument) is, below, a Shiwaite place, with a top, a Buddhist place, high up,
2. and inside is a Shiwa-likeness, splendid, its majesty unmeasured.
3. An Akṣobhya-*pratimā* (statuette) was on high, a crown, not otherwise, small was that.
4. A consequence of His supernatural power was its disappearance, verily the Non-entity's supreme (manifestation).

Canto 57, stanza 1.

1. There were now, one hears, at the time that the honoured holy Akṣobhya-likeness vanished,
2. renowned, the Feet of the *pāduka* (His Magnificence) the Illustrious Mahāguru (Grand Master) of Rājyādhika,
3. a superior *tapa* (anchorite), pure, virtuous, of the Buddhist *brata* (vow), a *Shrāvaka* (man of learning), blameless,
4. peerless, with numerous disciples, already having shown the token of being a great *paṇḍita* (scholar).

Canto 57, stanza 2.

1. He now made a tour visiting holy places; with pleasure he sojourned in the eminent *dharma* (religious domain) in the Interior.

2. Bowing he entered into the Presence of the honoured holy *arcā* (cult-statue), most submissive, humble, praising.
3. This now was causing irritation in the heart of the worshipful *sthāpaka* (abbot); having his doubts,
4. about His being able to show submissiveness to the holy Shiwa *arcā* (cult-statue), he asked a question, praying for forgiveness.

Canto 57, stanza 3.

1. The excellent *muni* (sage), He told the state of the honoured holy eminent *dharma* (domain) in the past,
2. and His presence, of the honoured holy Akṣobhya-likeness, most subtle, high up.
3. At His going home he returned once again; passing the night in the eminent *dharma* (domain), he entered into the Presence.
4. He wailed, amazed, seeing the disappearance of the holiness; the *arcā* (cult-statue) was naked.

Canto 57, stanza 4.

1. Perhaps fire-arrows-sun (1253 = 1331 A.D.), so it is said, was the *Shāka*-year of the holiness of the *arcā* (cult-statue)'s vanishing.
2. At Its vanishing was struck by lightning's violence the eminent *caṇḍī* (monument) in the Interior.
3. The various communications of the worshipful the great *Shrōwaka* (man of learning) were clear and unquestionable.
4. Let alone that would return the holiness of the *dharma* (domain), in fact it is deserted for good (by the holiness).

Canto 57, stanza 5.

1. Unmeasured is the majesty of its arrangement there, to be compared with Heaven, descended:
2. a main gate, on the *yawa*-place (fore-court) a *mekhala* (girdle), and its *balés* (pavilions) provided with pillars, now, superior.
3. In the Interior dignified, splendid, beautiful, crowded the *nagasaris* (*Mesua ferrea*), just bearing flowers,
4. equally cheerful, in tufts, the quintessence of womanhood in the Interior of the town.

Canto 57, stanza 6.

1. How long now was the Prince's time there; joyfully diverting himself, picking up poetically charming features!

2. In Wulu Ḍaḍa a pond was peculiar, its ferns spreading below the water.
 3. It was visited by Him going eastward from the eminent *dharma* (domain), every time the sun grew hot.
 4. Also he went to Pakalwangan following a ravine; all desires of the heart were fulfilled.
-

Canto 58, stanza 1.

1. To be described is: at His parting from Jajawa was Paḍameyan the place that was moved into.
2. He stopped in Cungkrang, picking up poetically charming features, making a tour in the wooded country, admiring.
3. A *dharma* (religious domain), a place of *rēshis* (friars), on the side of mount Pawitra, was [what was] visited.
4. The pleasantness of that place, looking down into the chasms, was fixed by Him in the songs' idiom.

Canto 58, stanza 2.

1. After His having admired, in the morning he made ready; the wagons there were already in readiness.
2. Departing westward, along the foot of the mountain he took his course over all the places that had been passed before.
3. Arrived, sojourning in Japan, the Prince was met by the Royal servants' groups, coming out.
4. Whoever was left in the Royal compound thought longingly of that entering into the Presence, (for) they equally took delight in entering into the Presence.

Canto 58, stanza 3.

1. At the time of the stroke of three now (\pm 2.30 p.m.) was the moment of the Princes' repast, united:
 2. in the first place the Princes, our lord's fathers, two, having their places according to rank, their Presence being entered into,
 3. the honoured Princes of Matahun, of Paguhan at the Prince's sides not far away,
 4. equally with their consorts. About the duration of Their repast in that place is not to be spoken.
-

Canto 59, stanza 1.

1. The Princes departed in the morning taking their course on cars, going straight on.
2. The *rakawi* (honoured poet) proceeded branching off at Rabut Tugu without accompanying them (further).
3. Calling at Pahyangan he met there with his family, assembled.
4. Together regaling him they asked forgiveness for the meanness of the place where he must move into.

Canto 59, stanza 2.

1. The Princes, having passed Banasara and Sangkan Adoh,
2. arrived at the border of the Royal compound, perhaps at the stroke of two (\pm 1.30 p.m.) already.
3. Everywhere where they took their course were crowded the open spaces: elephants, horses, carts in heaps,
4. together with how many work-buffaloes on ropes, very full.

Canto 59, stanza 3.

1. As if ordered according to rank those who proceeded followed the custom going in succession.
2. The Princess of Pajang with her consort, with retinue, They took the lead.
3. The Princess of Lasem came behind Them thus again, not far.
4. Their wagons, equally splendid, gave pleasure to those who looked on.

Canto 59, stanza 4.

1. The Princess of Daha, the Prince of Wengkër had their places in the rear.
2. The Princess of Jiwana was behind them, with husband and retinue, following.
3. Forming the end were the wagons of the Prince in great variety, in a group, full.
4. How many thousands, equally with arms, were those warriors, *mantris* (mandarins), accompanying them.

Canto 59, stanza 5.

1. Now to be spoken of is the people in the open spaces, blocking up, at the borders, in crowds,

2. thick, calmly waiting for the expected passing of the honoured Princes.
3. In a hurry now the women came outside towards the gates, noisily trying to be the foremost.
4. Some got stripped of their *salampurs* (shawls) in their agitation as they were running.

Canto 59, stanza 6.

1. Those whose houses were far away there tried to get at high trees.
2. Dangling in bunches from their branches were girls, old and young, (like) luxuriant (fruit).
3. There were coconutpalms and sugarpalms there, that were climbed by them without reflecting,
4. ingenuously forgetting that they were visible, all the time only: to see, that was what they had a heart.

Canto 59, stanza 7.

1. At the arrival of the worshipful the Princes the *kalashangkas* (trumpets and conches) boomed in company.
 2. All the people that were in the open spaces bowed, awed, quiet.
 3. At Their having passed were noisy then those who accompanied them behind:
 4. elephants, horses, donkeys, camels: groups rolling on without stopping.
-

Canto 60, stanza 1.

1. Those on foot, Royal servants, followers on foot, went evenly.
2. The bearers of those men were in great variety behind.
3. Pepper, safflower, cotton, coconuts, areca-nuts,
4. kalayar (*Erioglossum edule*), tamarind-fruit was carried, and sesame-seed too.

Canto 60, stanza 2.

1. Behind were then those who carried heavy burdens,
2. trudging with difficulty, with loads, leading:
3. pups on the right, on the left piglings,
4. chickens in baskets, toiling, bowed,

Canto 60, stanza 3.

1. There was one, his burden was a dangling medley :
2. catechu, thorn-apples, bamboo-sprouts, areca-leaf-sheaths, young tamarind-fruit,
3. winnows, steaming baskets, cooking pots, wooden plates, fire-drills,
4. with the aspect of Amurutuk ; its result was that he was laughed at.

Canto 60, stanza 4.

1. The Princes together arriving in the Royal compound are to be described.
 2. They finally came home in their Interiors, everyone,
 3. recalling to mind all Their doings in the past.
 4. Anything that could give pleasure to the common people then was had at heart.
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CHAPTER 8 - THE ROYAL PROGRESSES
OF 1360 AND 1361

to Tirib, Sömpur and Blitar.

Cantos 61 and 62, 6 stanzas.

Canto 61, stanza 1.

1. Passing away was Time; the Prince was not for long in the Royal residence.
2. Came *Shāka* two-elephants-sun (1282 = 1360 A.D.), *Bhādra* (August-September) was the month,
3. at that time now the Illustrious Protector went to Tirib and Sömpur.
4. Game was densely crowded in that forest; it was aimed at, its losses were numerous.

Canto 61, stanza 2.

1. Then in *Shāka* three-bodies-sun (1283 = 1361 A.D.), in *Waiśākha* (April-May),
2. the Illustrious Protector performed worship, going to Palah with retinue.
3. A long time anything that was pleasant was visited by Him, being pleased,
4. in Lwang Wēntar, Manguri, Balitar and Jimbé.

Canto 61, stanza 3.

1. Quietly from Balitar he went south following roads,
2. inclining; meagre, without sap their trees; far away was the water.
3. Then arriving in Loḍaya He was several nights staying there.
4. He liked the loveliness of the sea; it was walked along, following the shore.

Canto 61, stanza 4.

1. Parting from Loḍaya He stayed in Simping,
 2. desiring to combine the restoration of the honoured holy *dharma* (religious domain) (with his Loḍaya tour).
 3. How (grievous) was the ruin of the *prāsāda* (temple-tower)! More-over there was its remoteness towards the west.
 4. Such was the reason that it should be rebuilt towards the east in some measure.
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Canto 62, stanza 1.

1. And now those measures equally were co-ordinated as to their accuracy with the charter.
2. That was the reason why it was measured completely in fathoms, beginning with the east, it was marked off with posts finally.
3. But then the honoured holy *kuṭi* (cloister hall) of Gurung-gurung was taken to be the site of the honoured holy *dharma* (domain).
4. Gontong Wishnu-Rare was to be *bajradhara* (Tantric Buddhistic) land; that was the Illustrious Prince's compensation.

Canto 62, stanza 2.

1. At the Illustrious Prince's returning home he took the road over Jukung Jro, Yānabajra, going eastward.
 2. Arriving he stopped in Bajra Lakṣmī, sojourning in Shūrabhāṇa in the eminent *dharma* (domain).
 3. In the morning of His leaving he was stopping in Bēkēl; in the evening he arrived in his own Royal residence.
 4. All the honoured ones who accompanied him also returned finally to their own houses, everybody.
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CHAPTER 9 - THE POSTHUMOUS
CEREMONY IN HONOUR OF THE RĀJAPATNĪ
IN 1362,

her shrines and her cult.

Cantos 63—69, 30 stanzas.

Canto 63, stanza 1.

1. In the morning the Illustrious Protectors are to be described, coming out in company, giving audience to retinue and *mantris* (mandarins).
2. The *āryas* (Honourables) were the most excellent ones of those who entered into the Presence, and the common *patih*s (vizirs), in order in the *witāna* (hall), sitting on their places.
3. There the honoured *mantri apatih* (mandarin grand-vizir) the manful Gajah Mada entered into the Presence. Bowing humbly he spoke
4. that: There is a Royal function, to be deliberated upon is this function now, do not be negligent.

Canto 63, stanza 2.

1. The Order of the Illustrious Protector the honoured Illustrious Tribhuwana Wijayottunggadewī, renowned, is:
2. the *shrāddha* (posthumous ceremony) of the Illustrious *Rājapatnī*, the coming conclusion, should be performed, Illustrious Princes of the Royal Family!
3. The completing of the ceremony should be in a *Shāka* time with the head: colours (... 4: 1284 = 1362 A.D.) in the *Bhādra*-month (August-September).
4. All Illustrious Protectors, so it is said, should offer food; they should be accompanied by the common old *mantris* (mandarins).

Canto 63, stanza 3.

1. Such were the words of the honoured eminent *mantri* (mandarin).

They came to an agreement, giving pleasure to the Illustrious Princes.

2. In the evening arrived then, entering into the Presence, the common *ḡapurs* (rural communities) Aputih and Sujyana the most excellent of them, clever,
3. and the *mantris* (mandarins) anyone who had been given cultivated land to be in his charge, having for principal the *ārya* (Honourable) Rāmādhiraḡa.
4. No other thing but the sum of the outlay, what was ready and available, was discussed in the Illustrious Princes' presence.

Canto 63, stanza 4.

1. This being finished, almost had come *Bhādrapada* (August-September). In the dark moon of *Śrāwṇa* (July-August) then is to be described:
2. all the multitude of the artisans there, making plaited bamboo-work, fashioning the *sthāna singha* (lion-throne) in the *wanguntur* (main court-yard),
3. setting aside those who carved *watwans* (carriers) for food, *bukubukuran* (all kinds of tower-like structures) and figures and things of that kind.
4. Took part also the smiths of *ḡaḡaps* (embossed coverings) of gold and silver, all of them bestirring themselves the more in their respective customary occupations.

Canto 64, stanza 1.

1. Now came the propitious time. Finally was ordered according to rank that *sabhā* (darbar), blameless.
2. There in the centre was a *vitāna* (great hall), splendid, ornamented in the form of a *prisaḡi* (towering structure) high.
3. United (with it) now was that one with the stone base, with pillars made red, beautiful, with the ridge of the roof decorated,
4. glorious, for together they had their places opposite that *singhāsana* (lion-throne), most wonderful.

Canto 64, stanza 2.

1. West was a *mayḡapa* (small hall), with *pralambas* (hangings), constructed to be a place for the Princes, in company.

2. North now were the *tratags* (covered stands), select, going round eastward, with elevated stages at the back.
3. The wives of the *mantris* (mandarins), *bhujianggas* (gentlemen of the clergy) and *wipras* (brahmins) were those for whom were destined their benches; already they were filled.
4. There in the south was the group of the retainers. Their *tratags* (covered stands) were innumerable, in great variety, with storeys.

Canto 64, stanza 3.

1. Now the order of the Royal function was the utmost of Sarwajña- (the Omniscient)-worship, superior.
2. All honoured *wikus* (ordained priests), Buddhist *tantragatas* (Tantrists), were witnesses of the *maṇḍala* (cosmic circle) drawing.
3. The principal was the *sthāpaka* (abbot) the honoured *purohita* (Court-priest), diligent in the eminent *dharma* (domain) of Nadi.
4. He had received *āwēsha* (inspiration), was virtuous, true, accurate in the learning of the three *tantras* (esoteric doctrines).

Canto 64, stanza 4.

1. As a consequence of His age, being one thousand months, in his earthly existence, unremittingly practising *tutur* (religious lore),
2. there was a defect of His in his earthly body; but then, eminent disciples, numerous, entered into the Presence.
3. There the *mpungku* (monsignor) of Paruha was celebrant: towards the right was His march in reference to the *maṇḍala* (cosmic circle).
4. *Mudrās* (ritual gestures), *mantras* (sacred formulas), *japas* (incantations) in accordance with the correct pronunciation were practised, causing fixation of the thoughts.

Canto 64, stanza 5.

1. At the waxing moon, on the twelfth night, they invited there that *swah* (soul), *sātra* (sacred texts) recital was performed
2. and *homa* (fire offering) worship, on the other hand also *parishrama* (amphidromy); they were (only considered) complete at the arrival of the *swah* (soul) again (on earth).
3. The honoured holy *puṣpa* (flower effigy) was worked on with *yoga* (concentration); in the night was performed the eminent *pratiṣṭhā* (placing) ceremony.

4. The essence of *dhyāna* (reflection), *śamādhi* (meditation), *siddhi* (supernatural power) was applied by the great *sthāpaka* (abbot).
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Canto 65, stanza 1.

1. In the morning, at the time of the full moon, was the time of Her coming out: her Presence was entered into in the centre of the *sabhā* (darbar).
2. Booming was the *kāhala-shaṅka* (trumpets and conches) music and on the other hand the *paḍaha-gaṇjuran* (drums) in front, innumerable, in succession.
3. On the *siṅghāsana* (lion-throne), splendid, high, superhuman was Her place to be saluted.
4. All the honoured common Sogatas (Buddhists), young and old, were already assembled offering *pājā* (worship) according to custom.

Canto 65, stanza 2.

1. There now the Illustrious Princes were together entering into the Presence, *puṣpa* (flower) worshipping, with their children and consorts, humbly.
2. Took part the *mantris apatīh* (mandarins vizirs), Gajah Mada making the first of them, all of them with their families, entering into the Presence,
3. and the *mantris akutva* (mandarins of manors) of the *paminggir* (borderland), and also the common *ratus* (petty princes), all who were in the other countries.
4. After having, all of them, submissively saluted, their sitting places there were ordered according to rank and custom.

Canto 65, stanza 3.

1. The Illustrious Protector of Paguhan, He now took the lead, offering blameless food.
2. The honoured Illustrious *handiwas* (sugar-palms) were the shapes of His figures, carrying *dukala* (silk textile) and on the other hand betel leaves.
3. The Illustrious Protector of Matahun, His figures were white bulls of plaited work, to resemble Nandini.

4. These produced *artha* (money) and food coming out of their mouths, unprecedented, without interruption.

Canto 65, stanza 4.

1. The honoured Illustrious Protector in Wēngkēr was well appointed having for *wawans* (carriers): *pathanis* (terraces with pavilions). His food was excellent.
2. Altogether distinguished were their ornaments, magnificent in succession was the money-spending on all sides in the *sabhā* (darbar).
3. The Illustrious Protector of Tumapēl, His figures were birds, distinguished, harmonious, with bodies of women.
4. Equally these, everyone on his own day, They were coming out in the brilliance of their minds.

Canto 65, stanza 5.

1. The principal was the Illustrious Prince, unprecedented, mount Mandara was His *wawan* (carrier), the food wonderful.
2. At the time that it was turned round figures: deities and demon-groups, went round. Awed were the hearts of the onlookers.
3. *Lēmboras* (carps), uttermost their size, were fitfully moving in a fish-pond, filling it, rushing about in succession.
4. As if sick, drunk on account of the water of the sea, they increased the pleasantness of the *sabhā* (darbar).

Canto 65, stanza 6.

1. So then every day there were all kinds of figures, anything that was most eminent; the offerings were the (main) intention thereof (though).
 2. To the wives of the *mantris* (mandarins), *upapattis* (assessors) and *wipras* (brahmins) was allotted all that remained of it, justly, one by one.
 3. Also the honoured *kshatriyas* (noble ladies), Royal kinswomen, in the first place were They awarded gifts if there was a possible case for it,
 4. apart from the excellent food going round circulating with all the Royal servants in the *sabhā* (darbar).
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Canto 66, stanza 1.

1. In the morning, so it is said, on the sixth of the days, *bhaṭāra* (lord) Narapati, with food, according to custom, entered into the Presence,
2. with the honoured *kṣatriyas* (noblemen), the honoured equally eminent ones; packed were the buildings, *buku-bukurans* (tower-like structures), carried on poles, with storeys.
3. The *dharmādhyakṣas* (bishops), the two, They here had for *wawans* (carriers) boats, equally painted red-and-black,
4. their size: in shape true ships; gongs and *gubars* (cymbals) were booming accompanying them, giving pleasure to the onlookers.

Canto 66, stanza 2.

1. The *rakryan* (Right Honourable) the honoured *mapatih* (grand-vizir) Gajah Mada that day also offered offerings, having entered into the Presence.
2. Women continuously indulging in sorrow were His figures, beautiful, in the shadow of *nagasaris* (*Mesua ferrea*), *rājasas* (*Elaeocarpus grandiflora*), pressing (each other), intertwining.
3. *Mantri āryyas* (Honourable mandarins) having charge of *pradeshas* (rural districts), came along, also common *ḍapurs* (rural communities), offering offerings, accompanying them.
4. Manifold were the shapes of their *wawans* (carriers) with food: there were ships, mountains, houses, fishes, without interruption.

Canto 66, stanza 3.

1. Utterly wonderful was the majesty of the Royal ceremony, the extreme end of the highest summit to the utmost.
2. For, on the seven days without interruption money, clothes with food, unmeasured,
3. were distributed generally to the honoured *caturāshrama* (four hermitages), and especially to the honoured *dwijas* (priests). Joining them the common *mantris* (mandarins), innumerable, were given pleasure.
4. Enchanted were the *jurus* (chiefs) of commoners. Taking part were those who got drunk by the working of the liquor (that was) streaming like a flood.

Canto 66, stanza 4.

1. Densely crowded were the onlookers from the ten quarters of the world, thick, noisy, without open space.
2. The order of the place of the *sabhā* (darbar) with the honoured ones who offered food there, was looked at by them, pressing (each other), trying to be the foremost.
3. The Illustrious Kings in the *witāna* (great hall) there danced with *binis* (women), *binis* (women) only were the onlookers, entering into the Presence,
4. equally seated, in heaps, in rows, filling-up (the space). Some forgot what they were doing, marveling, looking on.

Canto 66, stanza 5.

1. Whichsoever feast could give pleasure to the common people there was arranged by the Princes, in a word.
2. So the *widus-amacangah* (story tellers), *rakēts* (dancing players), till all there was of common *gītadas* (singers), every day.
3. Something different were the *bhaṣas mapatra yuddha* (warriors eager for a fight). Natural were the men dancing about, for they were frightening, at the same time causing merriment.
4. In the first place the gifts for all kinds of mendicants without interruption caused delight for all the world.

Canto 67, stanza 1.

1. As long now as the Princes' activities, performing the *shrāddha* (posthumous) ceremony, celebrating the honoured Deceased One, lasted,
2. so long without missing they were causing pleasure to the Illustrious *Rājapatnī*, for whom the ceremony was performed.
3. May it have for result Her favour for the prosperity of the Illustrious Prince's reign!
4. The honoured Illustrious Rājasanagara may be vanquishing his enemies, with for limit Moon and Sun!

Canto 67, stanza 2.

1. The morning was the time of the coming, offering *pājā* (worship), of the common Buddhists: they released the honoured one who had been worshipped.

2. Prajñāpāramitā was (the name under which She made) Her appearance, having gone home to the Mahābuddhaloka (Great Buddha World).
3. The honoured holy *puṣpa* (flower effigy) itself was quickly put away; that done they went home with all accessories.
4. All the *cārus* (offerings), the *gañjarans* (gifts) too were divided generally among the retinue-group.

Canto 67, stanza 3.

1. At ease, purified were the Princes' hearts at the end of the ceremony; there were no troubles.
2. Only Her *dharma* (religious domain) here was intended, at Karnal Paṇḍak, to become perfect.
3. Naturally it had already had the *bhūmishuddha* (ground purification) rite in *Shāka* fire-seven-sun (1273 = 1351 A.D.), in the past.
4. The honoured Illustrious Jñānawidhi, having performed it, next had a *brahmayajña* (spiritual offering) performing *pūjā* (worship).

Canto 68, stanza 1.

1. Such was the case of that *kamal* (tamarind tree), known on account of a tradition, fixed,
- 2.
3. and the Illustrious Pañjalu-Protector in Daha, the moment of Yawa-land (Java)'s going into two halves.
4. The Illustrious Airiangghya (Erlangga), He caused, in His love for his children, the honoured two *Prabhus* (to be).

Canto 68, stanza 2.

1. There was a Buddhist of Mahāyāna-*brata* (vow), a past-master in *tantra* (esoteric rites), a *yogi* (concentration-adepts) master,
2. the honoured one residing in the centre of the graveyard at Lēmah Citra, called on by the world,
3. the honoured one who arrived in Bali on the water-way, treading the water of the sea, fearless,
4. celebrated as the holy *ṁpu* (Sir) Bharaḍa, knowing the past etcetera, the three ages, firmly.

Canto 68, stanza 3.

1. This *rahyang* (honoured holy man) now, being asked as a favour to divide into halves the land, was not unwilling.
2. Its limitation was this, decisively marked by Him: Water of the Jar out of the Sky.
3. The west-east (line) extended to the sea, with the halves, north and south, not far away (from each other),
4. seemingly far away (though), with between them an ocean, at the moment that Java-land got two *Prabhus*.

Canto 68, stanza 4.

1. Here at the top of a tree, so it is said, the eminent *tapa* (anchorite) came to a stop out of the heavens.
2. So then the *desha* (district) of Pulungan now was the place of the putting down of the Jar, well-known in the world.
3. He was arrested by the height of that *kamal* (tamarind tree) at its top, holding up the gown.
4. Such was the reason for its being cursed to become small, of a nature to have its place in the interstice.

Canto 68, stanza 5.

1. To be a beacon was the function thereof, the beginning of the people's, all of them, becoming afraid to leave their respective dwellings.
2. The reason for it to be fashioned as an eminent *dharma* (religious domain) was: in order that again the land of Java might become one,
3. that orderly it might have a King, that as one country it would be known in the world in future, not going to deviate.
4. It was to be a token of the Illustrious Prince's being a vanquisher of all countries on earth, being a universe-swaying *Prabhu* (consecrated King).

Canto 69, stanza 1.

1. *Prajñāpāramitāpūrī* (-compound), such was the indication of the world for the honoured holy eminent *dharma* (religious domain).
2. A *Prajñāpāramitā*-ceremony was performed, the Illustrious *Jñāna-widhi* had the *pratiṣṭhā* (establishing)-ceremony,

3. for he was a scholar, old, a *tantragata* (tantrist), having received *āvesha* (inspiration), knowing all *āgamas* (religious doctrines).
4. Manifestly the holy *mpu* (Sir) Bharaṇa had incorporated himself in Him, causing delight of the honoured Princes.

Canto 69, stanza 2.

1. Also now this one in Bhayalangu is Her place, of the honoured Illustrious *Rājapatni*, being placed in a *dharma* (religious domain).
2. The *rahyang* (honoured holy) Jñānawidhi was sent once more to perform *pūjā* (worship), the *bhūmishuddha* (ground-purification)-ceremony, with the *pratiṣṭhā* (establishing)-ceremony.
3. The reason for it to have the name Wisheṣapura (Paramountcy compound) is: at its being undertaken it was intended that it should be greatly had at heart.
4. A great *mantri* (mandarin) was commissioned to take care of it, *dēnung* (chamberlain) Bhoja, young, diligent, clever.

Canto 69, stanza 3.

1. Spread are Her places of being offered *pūjā* (worship) fashioned as *caityas* (small sanctuaries, shrines), excellent, in all *deśhas* (districts).
2. As many as there are *vaishyapurtis* (gentlemen's compounds), *pakuwons* (manors' places), people observe the cult of the Illustrious Great *Rājapatni* (Royal Lady).
3. Every *Bhādra* (August-September) She is being offered *pūjā* (worship) by *anātyas* (well-born people); the *grāmas* (villages), all of them, are submissive.
4. She enjoys Her heaven, having a grandson paramount in Yawaland (Java), a Monarch.

CHAPTER 10 - THE ROYAL PROGRESS OF 1363

from Majapahit to Simping and back.

Canto 70, 3 stanzas.

Canto 70, stanza 1.

1. Then in winds-eight-sun *Shāka* (1285 = 1363 A.D.) the Princes are to be described,
2. making a tour to Simping. The honoured holy *dharma* (religious domain), so it was said, was to be moved.
3. They had with them the *widhi-widhāna* (offerings), anything in the shape of *saji* (ritual presents), in good order, there was no deficiency.
4. Renowned is the honoured *adhyakṣa* (superintendent) who offered *pājā* (worship), the *āryya* (Honourable) Rājaparākrama.

Canto 70, stanza 2.

1. His worship was versed in the knowledge of *Tattwopadesha* (Instruction on Reality) *Shiwāgama* (Shiwaite doctrine).
2. He now performed the *adhiṣṭhāna* (erection) ceremony for the honoured Illustrious Prince Kērtarājasa.
3. Properly were worked upon now the *prāsāda* (temple tower), the *gopura* (main gate), the *mekhala* (girdle wall).
4. Renowned is the honoured *āryya* (Honourable) named Krung, zealous, who was allowed to take care.

Canto 70, stanza 3.

1. The Princes, going home from Simping, were in haste to come to the Royal compound,
 2. anxious on account of the illness of the honoured *mantri* (mandarin) the *adhimantri* (chief mandarin) Gajah Mada.
 3. His worship had co-operated in the wished-for increase of Yawaland (Java) in the past.
 4. Bali, Saḍeng are clear cases of that (well-known) success of his in annihilating enemies.
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CHAPTER 11 - GAJAH MADA'S DEATH IN 1364.
THE NEW OFFICIALS.

Cantos 71 and 72, 9 stanzas.

Canto 71, stanza 1.

1. Three-winds-sun *Shāka* (1253 = 1331 A.D.) had been the beginning of his worship's taking into his lap all the burden of the whole world.
2. He died in that *Shāka*-year tastes-bodies-sun (1286 = 1364 A.D.). Distressed were the Princes, dejected, mournful.
3. Verily in Their sublimity of mind they were not covetous, loving the universal world.
4. Minding the state of existence (on earth), that it is inconstant, *punya* (good works) only was [what was] had at heart every day.

Canto 71, stanza 2.

1. Concerning [at] the Princes' conference: our lord, the honoured *Prabhu's* Fathers, two, These were assembled (there).
2. Our lord's Mothers the honoured two, unseparated, and the Prince's younger sisters too, both; the honoured consorts followed (them).
3. They discussed the honoured one who might know all virtues and sins of the Royal servants, to take the place of the honoured *apatih* (grand-vizir).
4. It was talked about at great length; no one [there was who] was taken delight in [in their hearts], which aroused sadness, stinging.

Canto 71, stanza 3.

1. The Princes held the policy that not to be replaced was, precisely, the *sumantri apatih* (eminent mandarin grand-vizir).
2. In the absence of anybody who could take his place, when there

were made difficulties, then the world there (outside) was to be ignored.

3. Only [the] *amātyas* (well-born people), virtuous, having to tell all concerns regularly to the Princes, were to be chosen.
 4. They were to be trusted in reporting on ways and means (expedient) for seeing into common dissensions, without erring.
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Canto 72, stanza 1.

1. So, at the end of Their conference, secret,
2. the essence of Their deliberation, showing discernment, was:
3. as *wērdhamantri* (senior mandarin) was chosen now the honoured *ārya* (Honourable)
4. *Ātmarāja*, having for name *pu* (Sir) *Tañding*.

Canto 72, stanza 2.

1. Unseparated: the companion of the Princes the honoured *ārya* (Honourable)
2. *Wira Maṇḍalika*, named *pu* (Sir) *Nāla*,
3. (both) to the virtuous and the unvirtuous, in (bringing) good things and in repression, clever,
4. as *mañcanagara* (territorial authority), bearing the name *Tumēng-gung*.

Canto 72, stanza 3.

1. A scion of the eminently virtuous, manful, most faithful (is he),
2. everlastingly chief of the Royal servants on expeditions.
3. So (the people of) other countries, by name *Ḍompo*,
4. were exterminated by Him in crowds; he inflicts losses upon the enemies.

Canto 72, stanza 4.

1. Two, now, are the concerns of the honoured excellent *sumantris* (eminent mandarins):
2. (to be) our lord's hands and feet is the purpose, nothing else,
3. (and) to bring in all difficulties of affairs.
4. Then, they shall have for company *sumantris upapattis* (eminent mandarins assessors).

Canto 72, stanza 5.

1. The honoured *patih* (vizir) Dami now is that *yuwamantri* (junior mandarin),
2. the honoured one called *rakryan* (Right Honourable) in the Interior of the Royal compound, unseparated
3. with *patih* (vizir) Tihang bearing the name *pu* (Sir) Singha,
4. to be a witness of all the Princes' commissions.

Canto 72, stanza 6.

1. In this manner was (established) the Princes' order.
 2. The delight was lasting, consolidated was the world then.
 3. Faithfulness and submissiveness the more increased.
 4. Our lord's mastership is the cause of it in this manner.
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CHAPTER 12 - LIST OF DOMAINS

*belonging to the Royal Family,
and to religious communities.*

Cantos 73—78, 21 stanzas.

Canto 73, stanza 1.

1. Then the Prince the Tikta Wilwa (Majapahit) compound's King was the more very zealous in managing as to his activities.
2. In affairs (of state) there was no party that was (particularly) inclined to in his heart; all essence of the *āgamas* (religious doctrines) was followed.
3. He did not become partial when awarding honours; they should be perfectly matching for all people.
4. *Kīrti* (meritorious work) was practised unremittingly by Him, knowing the future etcetera; verily he is a divine incarnation in the material (world).

Canto 73, stanza 2.

1. Now our lord's eminent *dharma*s (domains) there, foundations of honoured Royal ancestors in the past,
2. all kinds of those that were not yet finished by Them were cared for, guarded, minded that they should be taken care of.
3. Anyone devoid of a charter was instructed that a charter should be made by the honoured experts in the lore.
4. To be orderly was the intended fruit thereof, without possible appearance of [having] dissensions, to pass on to all Their descendants in the future.

Canto 73, stanza 3.

1. How numerous are our lord's eminent *dharma*s (domains) there, grown celebrated! They have as first one: *Kagēnengan*.

2. The specification of those eminent *dharma*s (domains) is further :
Tumapël, Kiḍal, Jajaghu, Wēḍwa-wēḍwan, Tuḍan
 3. and Pikatan, Bukul, Jawa-jawa, Antang, Antarashashi, Kālang
Brat, Jaga,
 4. on the other hand Balitar, Shilābrit, Waleri, Babēg, Kukap, Lum-
bang, Pagōr.
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Canto 74, stanza 1.

1. In the first place Antahpura, Sagala and Simping too,
2. and Shri-Ranggapura and also Buddhi Kuñcir.
3. Prajñāpāramitapurī is new, an addition
4. and that one in Bhayalangö, for which the ceremonies were just
performed.

Canto 74, stanza 2.

1. Thus are our lord's *dharma*s (domains) numbered : twenty-seven,
 2. in seven-twiceborn-sun *Shāka* (1287 = 1365 A.D.), in the *Bhādra*-
month (August-September).
 3. Equally well-born gentlemen, well-versed, are those whom is given
(the charge) to be guardians,
 4. in company with *sthāpaka*s (abbots), *wiku-rāja*s (Royal priests),
clever in the books of learning.
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Canto 75, stanza 1.

1. Then an honoured *mantri* (mandarin) is given the supervision over
all of those, the honoured *ārya* (Honourable) *Wirādhikāra*.
2. a *dharmādhyakṣa* (bishop) guarding all kinds of those *dharma*s
(domains) of the Interior, not negligent,
3. steadfastly diligent, always concerned about the serving of others,
the well-being of the honoured Illustrious Princes,
4. not enjoying the fruit of his own religious labouring for the wished-
for greatness of the production of the honoured holy eminent *dhar*-
*ma*s (domains).

Canto 75, stanza 2.

1. On the other hand now the *dharma*s *lēpa*s (free religious domains),

all of them there (in the country) are protected as to their establishments, by the Illustrious Prince.

2. The Shiwaite *adhyakṣa* (bishop), He is given the supervision and the guardianship of *parhyangans* (sacred places) and *kalagyans* (artisans' places).
3. The Buddhist *adhyakṣa* (bishop), He is here guardian of all *kuṭis* (cloister halls) and *wihāras* (monasteries).
4. The *mantri her-haji* (mandarin King's Servant) now, the *karṣyans* (friars' places) are taken care of by him, being guardian of the honoured *tapastwis* (anchorites).

Canto 76, stanza 1.

1. The specification of the *dharmaś lēpas pratiṣṭhā Shiwa* (free domains abodes of Shiwa) is: in the first place *kuṭi balay's* (halls with pavilions): Kañci on the other hand Kapulungan,
2. Roma and Wwatan, Ishwara Gērha, Walaṇḍit, Tajung, Kuṭi Lamba, on the other hand Taruṇa.
3. *Parhyangans* (sacred places): Kuṭi Jāti, Caṇḍi Lima, Nilakusuma, Harinandana, Uttamasuka,
4. and *prāsāda hajis* (Royal temple-towers): Saḍang, and Panggunulan, Kuṭi Sanggraha, Jayashika.

Canto 76, stanza 2.

1. Not must stay behind the *sphaṭikeyangs* (Divinity's crystals): Jaya Manalu, Haribhawana, Caṇḍi Wungkal, Pigit,
2. Nyū Dēnta, Katuda, Sangan, Kapuyuran, Jaya Muka, Kulanan-dana, Kanigara,
3. Rēmbut and Wuluhēn, also Kinawōng and Sukawijaya and Kajaha too,
4. Campēn and Rati-Manmathāshrama, Kulang-Kaling, Batu Putih, that now is an addition.

Canto 76, stanza 3.

1. The specification of the *dharmaś kasogatan kawinaya lēpas* (free domains of the Buddhist clergy under the disciplinary regulations) is: Wipulārama, Kuṭi Haji
2. and Yānatraya, Rājadhānya, Kuwu Nātha, Surayasha, Jarak, La-guṇḍi, Wadari,

3. Wéwé and Pacékan, Pasarwwan, Lémah Surat, Pamañikan, Srgan, Pangikētan,
4. Panghapwan, Damalung, Tēpas Jati, Wanāshrama, Jēnar, Samudrawela, Pamulung.

Canto 76, stanza 4.

1. Baryang, Amērtawardhanī, Wēti-Wētih, Kawinayan, Patēmwan, Kanuruhan,
 2. Wēng-Tal, Wēngkēr, Hantēn, Bañu Jikēn, Bata-Bata, Pagagan, Sibok, Padurungan,
 3. and Piñḍātuha, on the other hand Tēlang, Surabha (these are) the foremost of them; Sukalila now is an addition.
 4. Not to be mentioned are those there that are *manganwaya* (followers): Pogara, Kulur, Tangkil are the first of them, crowded.
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Canto 77, stanza 1.

1. Thus moreover the *kasugatan kabajradharan akrama* (places of thunderbolt bearing Buddhists living married according to custom), these are to be mentioned:
2. Ishānabajra, Naditaṭa and Mungguh, Sambang, Tajung,
3. also that Amērtasabhā, Bangbangir, Boddhimūla, Waharu,
4. Tampak Ḍuri, Paruha, Tanḍara, Kumuda-Ratna, Nandi-Nagara.

Canto 77, stanza 2.

1. On the other hand that Wungañjaya, Walañḍit, Tangkil, Asah, Samīci, Apitahēn
2. Nairañjana, Wijaya-Waktra, Magēñg, Poyahan, Bala-Masin,
3. Krat, Lémah Tulis, Ratna-Pangkaja, Panumbangan, Kahuripan,
4. and Ketakī, Talaga-Jambala, Jungul, Wishnu-Wāla, an addition.

Canto 77, stanza 3.

1. On the other hand that Buḍur, Wirun, Wungkulur and Manang-gung, Watu Kura,
 2. Bajrāsana and Pajambayan, Samalantēn, Simapura,
 3. Tambak Laleyan, Pilanggu, Poh Aji, Wang Kali and Bēru,
 4. Lēmbah, Dalinan, Pangadwan are the first of them in the Register, fixed.
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Canto 78, stanza 1.

1. The specification of the *dharmaś lēpas karēṣyan* (free domains places of friars) is: Sumpud, Rupit and Pilan,
2. on the other hand that Pucangan, Jagaddhita, Pawitra and Butun, not separated.
3. Equally now there are found *pratiṣṭhasabhās* (assemblies of divine statues) and on the other hand *linggapraṇālas* (ithyphallic sanctuaries) in company.
4. The *mpungku sthāpaka* (monsignor abbot): honoured *mahāguru* (grand-master) is the title in the whole of the world, excellent.

Canto 78, stanza 2.

1. These now are the *dharmaś lēpas* (free domains), guarded firmly in their own customs from olden times.
2. Joined are the *śmas* (estates) without *pratiṣṭhās* (divine abodes); considered as the first of them, being *svatantra* (independent), orderly, are:
3. Bangwan, Tungkal, Siddhayātra, Jaya, on the other hand Siddhāhajōng, Lwah Kali,
4. Twas, Wāshiṣṭa, Palah, Padar, Siringan: (these are) the first of them, the *kashaiwāṅghurāns* (Shiwaite offshoots).

Canto 78, stanza 3.

1. Wañjang, Bajrapura, Wanora, Makēduk, Hantēn, Guhā and Jiwa.
2. Jumput, Shobha, Pamutaran, Baru are *kaboddhāṅghans* (Buddhist dependencies), renowned, excellent.
3. Kajar, Dāna Hañar, Turas, Jalagiri, Cēṇṭing, Wēkas, Waṇḍira,
4. Waṇḍāyan, Gatawang, Kulampayan, Tāla are the first of them, the *karēṣyangkurāns* (friaries' offshoots).

Canto 78, stanza 4.

1. Dharmārṣi, Sawungan, Bēlah, Juru, Siddha, Srgan, Waduri, Agēlan,
2. Gandha-Kērēp, Harashāla, Nampu are *kakadāṅghajyans* (Royal kinsmen's estates), noted in the world.
3. Sīma Nadi, Abhaya, Tiyang, Pakuwukan, Sīmā Kiyal and Shuci,
4. not are staying behind Kawiri, Barat, Kacapangan here, their legal status is *śma* (estate), fixed.

Canto 78, stanza 5.

1. Something different from those are the *wangsha Wishnu* (Wishnu's family lands): Kalating, Batwan, Kamangsyau, Batu,
2. Tanggulyan, Dakulut, Galuh, Makalaran are the principal ones, independent, fixed.
3. Something different again are the *deshas mēḍang hulu hyang* (districts, sacred lands of Spirits' servants): Parung, Lunggé, Pasajyan, Kēlut,
4. Andēl Mās, Paraḍah, Gēnēng, Pangawan are the first of them, being *luput* (free) from olden times.

Canto 78, stanza 6.

1. Not to be described now are those *kalagyans* (artisans' places) there interspersed in all *deshas* (districts) of Java.
2. Also the *kuḥis* (halls, manses) with *pratiṣṭhās* (divine abodes) in company with those without *pratiṣṭhās* (divine abodes), fixed.
3. Then, there is a difference between them: *kasanggghikans* (places belonging to the Buddhist congregation), orderly; their being given legal proofs (of their rights) is (forthcoming) from town,
4. and *kasthāpakans* (abbots' residences), places of practisers of arts and crafts applying themselves to *kriyā* (religious activity) and *brata* (fulfilment of vows).

Canto 78, stanza 7.

1. Another thing yet are the *maṇḍalas* (sacred-ring communities) Mūla-Sāgara (Old-Sāgara), Kukub; their ancient order is taken care of.
 2. Not are staying behind the Sukayajña-Kasturi (communities); *caturbhasma* (four ashmarks) are these (in) the parlance of the honoured *rēshis* (friars).
 3. *Katyāgans caturāshrama* (places of recluses of the four hermitages) are Pacira, Bulwan and Luwanwa, Kupang.
 4. Over many places is their spreading, looking for support in the peasants' lands, with the *janggans* (rural doctors) officiating to the world (the public in general).
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CHAPTER 13 - ORGANIZATION OF THE CLERGY AND ROYAL AUTHORITY.

Cantos 79—82, 14 stanzas.

Canto 79, stanza 1.

1. Already all those *deshas* (districts) of Java were traced as to their establishments in the past, how they had been performed,
2. *dharṇas* (religious domains), *sīmas* (estates), on the other hand *raṅgshas* (family-lands), *hila-hila hulun hyangs* (sacred lands of Spirits' servants), *kuṭis* (halls) and *kalagyans* (artisans' places).
3. All those eventually provided with *pramāṇas* (legal instruments) were confirmed, anyone without *pramāṇa* was censured.
4. He returned to the *desha bhērtiya* (bondmen's districts), being found in the wrong by the honoured Ārya (Honourable) Rāmādhiraṇja.

Canto 79, stanza 2.

1. The Illustrious Protector of Wēngkēr sent messengers to trace those *deshas* (districts), all of them, to be described.
2. The Illustrious Protector of Singasari sent messengers to trace the size of the *ḍapurs* (rural communities) and objects of that kind.
3. Equally observing the *patik-guṇḍala* (regulations) were they, taking care of religious concerns not indolently.
4. (That is) the cause of this: that Yawa-land (Java) minds its conduct, following the Illustrious Prince's *śāśanas* (precepts).

Canto 79, stanza 3.

1. There now, the other island, Bali, is firmly following all customs of Yawa-land (Java).
2. *Dharmas* (domains) and *grāmas* (village-communities) also *kuṇṇas* (manors) were traced as to their establishments now, already it was put in order.

3. The honoured Buddhist *adhyakṣas* (bishops) have their places in Baḍahulu and in Lwa Gajah, not negligent,
 4. supervising the multitude of the eminent *dharma*s (domains) of the *kasugatan* (Buddhist clergy), being sent by the Illustrious Prince to be guardians.
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Canto 80, stanza 1.

1. The specification of the *kasugatans* (Buddhist domains) there in Bali is: Kādhikaraṇan, also Kuṭi Hañar,
2. with Pūrwanāgara, also Wihāra, Baḍung, Ādirājya, Kuturan.
3. Six now are the *kabajradharans* (places of thunderbolt bearers) there, excellent, only in Wihāra now is a *kawinayan* (place of clergy under disciplinary regulations).
4. In great variety, to begin with Ārya Dadi, Rāja Sanmata, are their *kufis* (halls), not to be mentioned.

Canto 80, stanza 2.

1. In company with those is that eminent *dharma* (domain) on Bukit Sulang-Lēmah in Lampung, the other country,
2. celebrated by the name Tathāgatapura, *gīrhasṭhadhara* (land of pious householders), with an eminent *prashāsti* (charter) confirming it.
3. Sky-tastes-sun *Shaka* (1260 = 1338 A.D.) is its time, a foundation of the Princess the Jiwana-Mistress in the olden time.
4. An elder *sumantri* (eminent mandarin), an *upāsaka* (Buddhist layman), was the performer of the *bhāmishuddha* (land-purifying) ceremony, next the *pratiṣṭhā* (establishing) ceremony, being sent out (to do that).

Canto 80, stanza 3.

1. All kinds of those *swatantras* (independent lands) now really provided with *pramāṇas* (legal instruments) were confirmed by the Prince's activity.
2. *Kīrtis* (public utility foundations) of honoured pristine eminent people in all their embodiments, these were guarded and so kept safe.
3. Like this is the disposition of the honoured excellent *Prabhu*, paramount world-conquering, powerful, only

4. in order that again be guarded all there is of His (own) *kīrtis* (foundations) by the honoured *Prabhus* in the future.

Canto 80, stanza 4.

1. Also he has the purpose that should be seen an absence of miscreants in all the land protected (by him).
 2. That was the reason of those *pradeshas* (rural districts) being traced, searched, with boundary: the ocean, beaten,
 3. that there might be order for the worshipful the *tapasvis* (anchors), all there are on the shores, in mountains, in woods, in *pradeshas* (rural districts), retired,
 4. that they might take delight in the practising of *tapā* (asceticism), *brata* (vows), *samādhi* (meditation), combining them for the well-being of the whole world.
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Canto 81, stanza 1.

1. How great is the Prince's undertaking that might be confirmed the *tripakṣa* (three denominations) in Java!
2. Their ancient customs in the *prashāstis* (charters) of old, those were guarded and taken care of.
3. Our lord's diligence is zealous, His aim in their being given the *patik-guṇḍala* (regulations) is:
4. that there should not be forgetfulness with Them as to the way of *adhigama* (law-books), *śikṣa* (doctrines) and also *śāśana* (precepts).

Canto 81, stanza 2.

1. This is the cause that the honoured *caturdviṣas* (four priesthoods) all of them are striving after excellence.
2. *Wipras* (brahmins) and *rēshis* (friars), Shiwaites, Buddhists are conscientious, (each group) in their own wisdom, mindful.
3. All the honoured *caturāshrama* (four hermitages), the principal: the *caturbhasma* (four ash-marks), crowded,
4. equally now those are bowing over their *brata* (vowed duties), (each group) expert in their own *kriyā* (religious activities).

Canto 81, stanza 3.

1. There are all of the worshipful the honoured *caturjana* (four

- classes), everyone orderly (mentioned) in the *śūśana* (precepts):
2. *mantris* (mandarins), in the first place the honoured *āryas* (Honourables), two of them, versed in the country-guardianship,
 3. *kṛyans* (noble gentlemen) of *kṣatriyavangsha* (noble families) and also *vadis* (officers), virtuous, zealous in management.
 4. Joining them are the *vaiśyas* (third estate) of the whole country. The *śūdras* (common people) take pleasure in their own concerns, fixed.

Canto 81, stanza 4.

1. These are the *janmis*, four (four classes of people), *sujanma* (well-born), having sprung from holy Widhi (Order).
 2. (According to) the words of the *śāstras* (books of learning) allowed are all goings, eventually, to these by Princes in Royal compounds.
 3. Equally these are firm in their own particular good behaviours. Moreover (there are) *kujanmas* (low-born classes), three of them,
 4. thus: Caṇḍālas, Mlecchas, Tucchas, all of them zealous in their own particular customs.
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Canto 82, stanza 1.

1. [Being] such is the aspect of that land Java in the reign of the Illustrious Protector, being obeyed,
2. nor is there any doubt in His heart while working for *kṛti* (glory, and: foundations), giving joy to the world.
3. Naturally the Illustrious Protectors, the two of them, taking care of our lord, make eminent *dharma kushalas* (religious domains),
4. and the Illustrious Prince's brothers-in-law calling him senior, join in the Illustrious Prince's disposition.

Canto 82, stanza 2.

1. The Illustrious Protector of Singasari opened in Sagaḍā a *dharma* (domain), unmeasured,
2. the Illustrious Protector of Wēngkēr in Shūrabana, Pasuruhan, also that one in Pajang,
3. the Illustrious Protector of Sthāna (Paguhan), now, that Rawa in Kapulungan and Locanapura,
4. the Illustrious Protector of Watsari (Matahun) that Tigawangi, making contentment of the common people.

Canto 82, stanza 3.

1. All *mantris* (mandarins), once *kértawara* (distinguished) being given *simas* (estates), try to outvie each other:
 2. *caityas* (small sanctuaries, shrines), *prāsādas* (temple-towers) now as a matter of fact are [what is] built there, and also *linggas* (ithyphallic sanctuaries), excellent, regularly.
 3. They are submissive to the Holy Ones, submissive to the Ancestors' group, equally obsequious to the *muniswaras* (excellent sages).
 4. Gifts and *kīrtis* (public utility foundations), *puṇya* (good works) are practised there, all of the honoured *Prabhu's* conduct is followed.
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CHAPTER 14 - THE ANNUAL COURT
FESTIVAL IN MAJAPAHIT.

Cantos 83—91, 45 stanzas.

Canto 83, stanza 1.

1. [Being] Thus is the Illustrious Prince's excellence, obeyed in Tikta Wilwa (Majapahit), a monarch:
2. manifestly the moon in autumn is His glory, causing contentment in all quarters.
3. By aspect red lotus flowers are the bad people, by aspect white lotus flowers are altogether the honoured good people, loving to the (innermost of the) heart.
4. Retinue and treasures, also conveyances, elephants, horses are the first thereof, resemble the ocean.

Canto 83, stanza 2.

1. The more begins this Yawa-land (Java, because of) her purity, to be renowned in the world.
2. Only Jambudwipa (India), together with Java, to be exact, are the ones that are talked about, (because of) their excellence, being good *deshas* (countries),
3. on account of the great number of honoured experts in *aji* (lore), having for principals the honoured *dhyakṣas* (judges), *saptopapattis* (seven assessors-at-law),
4. and *Pañjyangjiwa*, *Lekan*, *Tangar*, in anything that may arise of *kārya* (religious, legal concern) equally most clever.

Canto 83, stanza 3.

1. In the first place (comes) the Illustrious Brahmarāja, of the *dwijas* (priests) the supreme, the great *katwi* (poet), blameless, knowing the *agama* (religious doctrine),

2. the whole of *tarka* (speculation) etcetera is within His knowledge, versed in *sāṅgkhyā* (numbers), *naiyāyika* (logic) etcetera,
3. and the holy Bhāmāna, in *brata* (religious observance) most accomplished, having penetrated the *Wēda*, the *ṣaṣ karma shuddha* (six pure activities),
4. not to mention the Illustrious Wishnu, powerful in *sāma japa* (Sāmaweda incantations), having for aim the increase of the world, thriving.

Canto 83, stanza 4.

1. That is the reason why without interruption all peoples come from other countries, of all sorts,
2. so Jambudwīpa (India), Camboja, China, Yawana (Annam), also Champā, Karmāṭaka (in South India) and so on,
3. Goḍa (Gaur) and Syangka (Siam), that are their places of origin, taking their way in ships, joining merchants, crowded.
4. *Bhikkhus* (Buddhist monks) and *wipras* (brahmins) are the principal ones who present themselves. At their arrival they are given enjoyment: they are well pleased, (the time they are) waiting.

Canto 83, stanza 5.

1. Then every month *Phālguna* (February-March) the Illustrious Prince is offered *paripūjā* (procession worship), celebrated in his own Royal residence.
2. Arrive the *mantris* (mandarins) of the whole land of Java, *juru kuwas* (lairds of manors), on the other hand *dhyakṣas* (judges), all *upapattis* (assessors-at-law).
3. Joining them are: Bali etcetera, the other islands, as many as there are, with *prabhērti* (first fruits tribute), without interruption, crowded.
4. Tradespeople and merchants are in the marketplace filling it in crowds, all their wares in great variety.

Canto 83, stanza 6.

1. The order of the worship is: a going round of *bhrisadīs* (portable pavilions) in company with *mērdanggas* (ceremonial drums), escorted in procession by the common people,
2. seven times, every day increased by one (portable pavilion), with *nivedya* (offerings), going to their places in the *wanguntur* (main courtyard).

3. *Homa* (fire-offerings) and *brahmayajña* (spiritual offerings) are performed by the worshipful the honoured Shiwaites and Buddhists, worshipping,
 4. beginning on the eighth of the dark moon, having for fruit the Illustrious Princes' prosperity.
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Canto 84, stanza 1.

1. Arrived the time of the fourteenth at sunrise, the Illustrious Princes are to be described :
2. Their order: going round the town, having donned attire of gold etcetera,
3. splendid, sparkling, being carried in *jampanas* (palanquins), taking their way along the body of the Royal compound, in succession.
4. *Mantris* (mandarins) whoever excelled in all Java-land, wearing state attire, accompanied them, crowded.

Canto 84, stanza 2.

1. Booming were the *paḍahas* (conical drums), *mērdanggas* (ceremonial drums), *truts* (?), setting aside the *shangkhas* (conches), *tarayans* (straight trumpets), noisy,
2. pressed on by the chain of the *bhaṭṭa* (singers) group, pronouncing the salutation,
3. *shlokas* (Sanskrit verses) in His praise (coming) from a foreign Royal compound, (made) by an honoured well-versed poet-monarch,
4. evidence of the Prince's renown like Raghu's Son (Rāma) and Kērṣṇa, being victorious, beloved in the world.

Canto 84, stanza 3.

1. Already the Prince had climbed into the *jewel-singhāsana* (lion throne palanquin), radiant, sparkling.
2. *Shoddhodani* (Siddharta Buddha) in the body was His aspect, just (coming) out of Jinapada (the Buddhas' estate), splendid.
3. Evidently Tripuraharendrā was she who entered into the Presence at His side, beautiful, imposing,
4. for equally superlatively well made was their attire, being humans pre-eminent, magnificent.

Canto 84, stanza 4.

1. The order of Their course was: the Illustrious Princess of Pajang with her consort served as head (of the procession).
2. Their *singhāsana* (lion throne palanquin), being started, was escorted in procession by a crowd of Royal servants, in great variety,
3. *mantris* (mandarins) of Pajang and also *mantris* (mandarins) of Paguhan were companions, in one group,
4. in very great numbers, having donned their attire, in company with the retinue, banners, *paḍāhas* (conical drums) etcetera.

Canto 84, stanza 5.

1. In the same way the Princess in Lasēm with her consort, at the back was Their coming-on, with retinue,
2. and the Illustrious Princess in Kaḍiri with her spouse, with *amātyas* (well-born men), Royal servants, at the back.
3. The Illustrious Jīwana-compound's Queen came behind them, in company with a retainers' crowd, with husband.
4. The Illustrious Ruler was the last, *mantris* (mandarins) excellent of all Yawa-land (Java) accompanied him, crowded.

Canto 84, stanza 6.

1. See now the common people, densely crowded, packed, troubled (because) without interstice, looking on.
2. At the borders of the open spaces there, crowded, altogether in rows stood carts, made into *panggungs* (stands for the public).
3. The doorways were taken care of, well-balanced, with the aspect of banners, and the *panggungs* (watch-towers) too were decorated.
4. Crowded were the women, young and old, setting aside those who filled up, having their places in the *bacingah* (great field), accumulated.

Canto 84, stanza 7.

1. Their minds were excited and equally rejoicing, as if they were for the first time looking on.
2. Not to be described is that conduct. In the morning for the Prince was performed the *angastrēni* (consecration) ceremony, coming out into the *wanguntur* (main courtyard).
3. *Wipras* (brahmins) etcetera, They gave *amēṛta* (holy water); eminent jars etcetera were those *wawans* (carriers), well made.

4. *Mantris* (mandarins), common *paṃḡḡts* (gentlemen vested with authority) equally entered into the Presence, with the *puṣṣāñjali* (flower-añjali) ceremony, together pressing (to be the foremost).
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Canto 85, stanza 1.

1. At the new moon of *Caitra* (March-April) now the Royal servants' groups do *pulung rahi*: they assemble in company:
2. *mantris* (mandarins) and *tanḡas* (headmen), on the other hand *gustis* (yeomen) as many as there are and *wadwa haji* (the lord's menial serving men) too, following them.
3. Accompany them: *mantris akuvu* (lairds of manors) and *juru buyuts* (chiefs of rural communities' elders), also people from foreign Royal compounds,
4. not to mention the honoured *kshatriyas* (noblemen) and the *wiku-hajis* (Royal priesthood), chiefly all eminent *dwijas* (priests).

Canto 85, stanza 2.

1. The purpose of the assembly is: for the not being seduced (to evil-doing) of all the honoured Illustrious Prince's servants, as to their conduct.
 2. Equally they have to follow the "Teachings of the *Rājs Kapa-kapa* (Kings of yore)", always every *Caitra* (March-April) read (to them):
 3. do not set foot on the not to be entered path, holding to the (rules on) clothes etcetera not to be worn.
 4. *Dewastwa* (divine property) is the principal of it, not to be encroached upon is that, so that there may be prosperity of the Royal compound always.
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Canto 86, stanza 1.

1. About two days more is that (well-known) function, a Princely celebration.
2. There is north of the Royal compound a plain called *Bubat*, renowned.
3. The Illustrious Princes every time proceed there, using conveyances: *singha*-places (lion throne palanquins), with differences,
4. with retinue surpassing the procession (round the town), most wonderful: the people are looking on.

4. There are four and three the days of Their staying; soon they are going home again.

Canto 87, stanza 3.

1. At the going home of the Illustrious Princes Bubat there is deserted, its *panggungs* (stands) are pulled up.
2. Thus now the fights of competition being dissolved, the more is it pleasure-causing.
3. In the waning moon of *Caitra* (March-April) the Princes are treating *grāmas* (common village communities) as many as there are.
4. They are given clothes and food. All of them, rejoicing and respectfully taking leave, go home.

Canto 88, stanza 1.

1. All kinds of *buyut-wadanas* (elders and speakers) now not (so) quickly go home. They take their leave respectfully in the Interior.
2. The *Ārya* (Honourable) *Raṇādhikāra* is followed by those, the *adhipatis* (governors). In the morning they enter into the Presence.
3. The *Ārya* (Honourable) *Mahādhikāra* is *juru pañca taṇḍa* (the fellows-headmen's chief). They are considered the principal ones in *padālāgan* (divination).
4. Companions are these, equally taking their leave respectfully on the occasion that the Princes, Their Worships, are waited upon in company.

Canto 88, stanza 2.

1. Then there is the speech of the Prince of Wēngkēr speaking to the common *andhyans* (squires) etcetera, *wadanas* (speakers).
2. O you, do not be untrue, be most faithful, submissive, loving, Protector-obeying (loyal) toward our lord.
3. Be orderly, you, in the *waishya* (third estate) condition. Anything that might cause welfare of the *pradeshas* (rural districts), that should be had at heart.
4. Dams, dyke-roads, *waṇḍīras* (*bhāṇḍīras*, *Ficus Rumphii*), *gērhas* (buildings) etcetera, all kinds of those good *kīrtis* (foundations) should be kept in good state.

Canto 88, stanza 3.

1. The principal of it: *gagas* (unterraced fields), *sawahs* (terraced

fields), anything that is planted: that it may thrive, it must be guarded and treated with care.

2. As much of the land as has been made into *karāman* (rural community)-territory, should remain permanently so, without going to waste.
3. Therefore the *kulīnas* (resident farmers) should not drive away those who are coming into foreign *deshas* (districts) when they are going to clear new land.
4. So is its *pratigūḍala* (regulation); that should be followed. The becoming great of the *pradeshas* (rural districts) there (in the country), that is what should be striven after.

Canto 88, stanza 4.

1. The Illustrious Kērtawardhana-Master calls right (that) the greatness of the *pradeshas* (rural districts) be worked at.
2. Then, to be counted are those who show propensity to go astray, being negligent; that is: at the month *Āṣāḍha* (June-July)'s end.
3. Take part now in the giving heed to the presence of miscreants, in the first place those who practise deceit in companionship (sexual relations).
4. That there will be increase of the honoured *Prabhu*'s property is its fruit: His means for the taking care of the world.

Canto 88, stanza 5.

1. The Illustrious Prince the Tikta Wilwa (Majapahit) town's Master is soothing, continuing he says:
2. *Sāmya* (commoners), the name, so people say, its origin now is this: being visited, do not be *wiṣama* (troublesome).
3. If there are (obligatory contributions for) Royal functions, *palawang* (door-tax) making the first thereof, let there be none who wants to pass by.
4. As to *paśēgēh* (obligatory regalement) also be mindful, reflecting on oneself then; the (true) *sāmya* (commoners) mark ought to be adhered to.

Canto 89, stanza 1.

1. And the sense of the *pratigūḍala* (regulation) of the reign of the worshipful your lord's Mother, that must be followed.

2. Let people in the morning when it is light cook all those things that are to be eaten as *pasēgēh* (obligatory regalement).
3. If there are greedy ones now (among) those who are regaled, causing pain by violence,
4. follow anything that is mentioned; anybody, whoever he be now, denounce him with Us.

Canto 89, stanza 2.

1. For the Royal compound and, on the other hand, its particular domain are a *singha* (lion) and a wood.
2. If destroyed be the peasants' cultivated lands (as a matter of course) will accompany them that (area) which has a shortage of means of subsistence; now, that is the town.
3. If there is no retinue in evidence there are the foreign islands coming to the attack.
4. Therefore equally they must be taken care of: stable will be both. That is the fruit of the speaking.

Canto 89, stanza 3.

1. Such are Their speeches for the common *wadanas* (speakers). Their answer is (given) with bows.
2. One is their respectful proffering: without fault to follow all the Princes' sayings altogether.
3. *Mantris* (mandarins) and *upapattis* (assessors-at-law) are those who are in waiting; thereupon the common *handyans* (squires) here enter into the Presence.
4. Bang, falls the stroke of three. Their repast now in company is to be mentioned.

Canto 89, stanza 4.

1. The north-eastern *witāna* (hall) is Their place, splendid, decorated completely.
2. In the three *witānas* (halls) following the corners the common *wadanas* (speakers) etcetera in company are ordered.
3. There comes now that food, excellent, those *wawans* (carriers) are all gold.
4. Quickly now those who serve up are (coming) in order according to rank in the Princes' front.

Canto 89, stanza 5.

1. The specification of Their repast is: mutton, buffalo, poultry, game, wild boar, bees,
 2. fish, also those ducks. The teaching of the sacred text Lokapurāṇa is followed.
 3. Dogs, tortoises, worms, mice are forbidden, on the other hand frogs are mean, very.
 4. Enemies are despising, life perishes, (that) is the fruit thereof, so it is said, if it would be encroached upon.
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Canto 90, stanza 1.

1. There comes the food having for destination [for] the common people.
2. Complete all silver are its plates, splendid.
3. Meats innumerable, all there is on the land and in the water.
4. Hurry-skurry, soon they come off following the custom in succession.

Canto 90, stanza 2.

1. Frogs, worms, tortoises, mice, dogs,
2. how many there are who like those (meats)! They are flooded with them, so they appear to be well pleased.
3. As to people there (in the country), they are different in one *desha* (district) and another.
4. All their minds now are satisfied. (That is) the cause that they are well pleased.

Canto 90, stanza 3.

1. The specification of the drinks, tasty, without interruption succeeding each other:
2. *tuwak* (fermented sap) of the coconutpalm (*Cocos nucifera*), *tuwak* of the lontarpalm (*Borassus flabellifer*), *arak* (distilled liquor) of the sugarpalm (*Arenga pinnata*), *kilang* (fermented cooked molasses), *brēm* (fermented rice),
3. and *tampo* (double fermented rice), anything superior, that is what is present before them, crowded.
4. All gold are those *wawans* (carriers), different, of several kinds.

Canto 90, stanza 4.

1. Pots and jars, now, are there of all varieties spread everywhere.
2. Very numerous are those *sajēngs* (alcoholic drinks), the raw materials are of several kinds.
3. Without waiting the liquor rushes around (as if) of the shape of water, streaming.
4. All their breaths are panting, they are vomiting, others are bewildered.

Canto 90, stanza 5.

1. Universally the Illustrious Princes are giving pleasure by enjoyment (of the repast).
2. If there are people addicted (to drinking) just as well they are visited, their liquor is all-surpassing.
3. Nor does it occur that (the Princes) censure them for their faults, completely are they covered up.
4. As to people over-bold, just bemused, they are laughed at.

Canto 90, stanza 6.

1. Pleasant are the *glitadas* (singers), their singing of songs is in turns.
 2. The Illustrious Prince's *kirtis* (foundations) are glorified by them, charming.
 3. The more content are the honoured drinkers with all imaginable pleasure in their hearts.
 4. How long they are competing! At the end there is mockery.
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Canto 91, stanza 1.

1. A *jurw iy angin* (female dancer), witty, in company of *Buyut* (an old man) then causes merriment.
2. She comes on dancing, in the text (of her song, she tells) that she is taking a companion there.
3. All that variegated acting causes laughter, giving pleasure to the onlookers.
4. Therefore she is given clothes by the common *wadanas* (speakers) all.

Canto 91, stanza 2.

1. At the end she is ordered to enter into the Presence to join drinking liquor in front (of Royalty).
2. *Mantris* (mandarins) and *upapattis* (assessors-at-law) equally are taken for companion by her, drinking liquor, singing *kidungs* (songs).
3. *Manghuri*, *Kaṇḍamohi*, Their *kidung*-singing is unceasing, and praised.
4. The Illustrious Prince, being expert, joins in, pleasant, (poetically) charming.

Canto 91, stanza 3.

1. The Prince's singing is moving, causing amazement, touching.
2. A peacock carolling on a tree is the likeness for it in the (poetically) charming (parts).
3. Of the kind of honey and sugar, fluid, mixed, it is in the sweet (parts), agreeable.
4. Grating bamboo is the likeness for it in awe-inspiring (parts), stinging in the heart.

Canto 91, stanza 4.

1. *Ārya* (the Honourable) *Raṇādhikāra* is forgetful that there is a respectful announcement (to be made) to the Princes.
2. *Ārya* (the Honourable) *Mahādhikāra* now is his companion, together they speak:
3. that the common *handyans* (squires) wish to see Them performing *rakṣits* (musical plays).
4. *A* only is Their word. At once they return (to their places) making provisions.

Canto 91, stanza 5.

1. The Illustrious *Kērtawardhana*-Master is *pañjak* (initiator) for Him (the King) first,
2. there in that *witāna* (hall) in the centre, decorated, improvised.
3. His *Shorī* here, *Gitada* with His *Tēkṣes* are beautiful.
4. As it is an act of pleasantry only laughter is aroused then.

Canto 91, stanza 6.

1. Then He disperses (his troupe) at the coming of the Prince, making his appearance.

2. His (the King's) songs are something different, causing the onlookers to be excited.
3. His *Shori* here is doughty, matching, good-looking, skilful.
4. Those songs are insinuating, giving pleasure to the onlookers.

Canto 91, stanza 7.

1. The Illustrious Prince, not missing the mark is His neatness, completely dressed.
2. Eight are His *Tṣkṣes* here, being *upabhāryas* (companions), beautiful, worthy.
3. scions of *amātya* (well-born) families, so (they are) discerning, accurate in conduct.
4. Therefore He, *bañol*-playing (joking), letting fall (facetious) sayings, hit the mark.

Canto 91, stanza 8.

1. So then the *Nawanatya* all was followed by Him and brought to a conclusion.
2. Merriness made the beginning; without interruption was the laughing together in succession,
3. and pity aroused weeping, giving anguish, causing tears.
4. Therefore those who saw it were altogether touched in their minds.

Canto 91, stanza 9.

1. The inclination of the sun was declining: then the Prince was making an end.
 2. Then the common *handyans* (squires) took their leave, wiping our lord's Foot-soles.
 3. The words of those (men) were: released from evil, given joy as if not in the world.
 4. Not to be mentioned is their praise. Our lord at last returned into the Interior.
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CHAPTER 15 - CONCLUSION.

*Glorification of the King.**The Poet's Captatio Benevolentiae, 1365 A.D.**Cantos 92—98, 18 stanzas.**Canto 92, stanza 1.*

1. Thus is His order (of life): enjoying pleasure in the Royal compound attaining all desires of the heart,
2. not selfish at all, not forgetting the care for the welfare of others (especially) for the weal of the realm.
3. Young to be sure now, (and moreover) burdened is He, but then being Sugata (Buddha) in the body, he is rich in wisdom.
4. On account of wisdom's paramount power is (to be considered) pure His killing of the rascality of miscreants.

Canto 92, stanza 2.

1. Not ending is His manfulness, on the other hand His magnificence reaches the heavens.
2. Verily he is the Illustrious Girinātha (Shiwa) incarnate, who used a birth in Him (in order) to work for the world's welfare.
3. It is clear one meets with disasters (if) opposing any of His orders, (if) erring in the set task.
4. Expunged are the stains, exactly, (as soon as) are seen and also spoken to (by the King) those (who) always (regularly) enter into the Presence.

Canto 92, stanza 3.

1. Such is the cause that the Prince's excellence is renowned, praised in the three worlds.
2. All people, middle, excellent, low, equally are uttering songs of praise.
3. Only this is their prayer: hereafter lasting with the life of a mountain may He be, the shelter of all the world,

4. that he verily may imitate the great age of the Lords Sun and Moon, shining over the earth-circle.
-

Canto 93, stanza 1.

1. All honoured scholars in other countries make verses in praise of the Illustrious Prince.
2. The Illustrious Buddhāditya, the honoured *bhikṣu* (Buddhistic monk), His work is a *bhogāwali* (panegyric) of *ślokas* (Sanskrit verses) with great variety.
3. In Jambudwīpa (India) now is His place, named Kāñcīpurī (Conjeeveram), Śaḍwihāra.
4. And the honoured *wipra* (brahmin) named the Illustrious Mutali Sahēdaya brings praise in *ślokas* (Sanskrit verses), pure.

Canto 93, stanza 2.

1. Not to mention the honoured scholars of Jawa-land, all there are of the honoured ones, in the books of learning clever and most learned,
 2. equally they discuss making *ślokas* (Sanskrit verses). Then there are *wawacans* (narrative poems), Their places now, for making descriptions.
 3. The first (subject) that has its place in the *prashāstis* (charters) is the Prince's praise, the work of the honoured *sudharmopapattis* (assessors in charge of eminent ecclesiastical domains).
 4. The honoured ones who know how to sing, songs are made by Them, making laudatory poems, spread generally in the Royal compound in the Interior.
-

Canto 94, stanza 1.

1. The mind of the honoured one by *parab* (call-name) Prapañca was carried away, seeing the other poet-masters in the Royal compound,
2. to take part in describing the Prince's glory. Not by far his making of verses is generally spread in the durbar.
3. Only praise at the Feet of the Lord Girinātha (Shiwa) is the use of it; that it may be taken delight in!
4. For nothing else is his prayer, (only) for the good of the world, in the first place for the Prince's stability in the realm.

Canto 94, stanza 2.

1. In *Shāka* mountains-elephants-sun (1287 = 1365 A.D.) in the *Ashwayuj*-month (September-October) at an auspicious time by full moon,
2. then was the conclusion of the *rakawi* (honoured poet)'s making a description of the Prince's worldconquering rule in the realm.
3. How many districts were noted! The purpose thereof is that, put into a book, it would have the name: *Desha-Warṇana* (Description of the Country).
4. It is hoped that it may be a reviver of the Prince's delight (in the poet), that he may remember him who for a long time was bringing veneration in poetical form.

Canto 94, stanza 3.

1. Without fruit now has been this long time of at times composing *kakawins* (poems in Indian metres), having for result (only) words on the writing-board.
2. The first of them was: *Shāka*-years (Chronicles), the second: *Lambang* (Allusions), at the completing of that: *Parwa Sāgara* (Ocean of Tales).
3. Such now was the fourth: *Bhīṣma-Sharaṇa* (Bhīṣma-protection), the last of them: *Sugata-Parwa-Warṇana* (Description of Buddha Tales).
4. *Lambang* (Allusions) and *Shāka-Kāla* (Chronicles) are [those that are] reverted to. The way with them is: to add to them, they are not yet finished.

Canto 94, stanza 4.

1. His purpose in doing so is: that there may be increase in the celebrating of our lord in poetry. Yet he has not deeply penetrated into poetic art.
2. How great is the (poet's) submissiveness and Protector-love! These are the causes that he feels constrained to join the honoured praises of his lord.
3. *Shlokas* (Sanskrit verses) and *kakawins* (poems in Indian metres), *kidungs* (Javanese poetry) are (all) in praise of our lord, with as principal *Desha-Warṇana* (Description of the Country, i.e. the Nāgara-Kērtāgama).

4. His (the poet's) stake only is now: shame. No doubt he becomes an object of ridicule. What is there to be done about it? One has to put up with it.
-

Canto 95, stanza 1.

1. The aspiration of a person always disliked by the noble ladies, awkward, of the country.
2. sullen, without enough cheerfulness, chilly, deficient in agreeable speech,
3. is: sincerity, faithfulness, virtue only. Love is gone, that is disregarded.
4. What is that? What is the purpose of that knowledge of Smara (Cupid)'s precepts? It is of no use.

Canto 95, stanza 2.

1. For that reason he abstained from sensual pleasure, he was not closely bound up with activities.
2. Blind, deaf, not noting beauty; that he was disliked by the maidens was disregarded.
3. The wise words of the great *munis* (sages) only were what was treasured in his heart.
4. All the time he was practising the *kriyādwaya* (two religious observances). Therefore now he has preferred to leave (the Court).

Canto 95, stanza 3.

1. That undertaking is not different from (the resolution of) people going to exercise asceticism in a mountain-forest, pushing their way (into it).
 2. He built a country house, a *pahoman* (fire offering place), retired, with pleasure attending to the *tuturs* (religious books).
 3. *Kamalas* (*Mallotus philippinensis*, Monkey face tree) form its yard, on the other hand *asana* (*Pterocarpus indica*) is the plantation, high.
 4. *Kamalasana*, such is the name. Already a long time it has been attractive (to him).
-

Canto 96, stanza 1.

1. *Prapañca* (passion): divided as to fellows. Fault-finding: sayings of the *cēcēd*-bird.

2. Perplexity: the cheek is separated from rest. Insolence: suddenly all kinds of merrymaking.

Canto 96, stanza 2.

1. The order of the past is the order that should be followed, not correct is not to follow the *tuturs* (religious books).
 2. Conscientiously mind the fables, the order of existence; to be kept down is passion, unceasingly arising.
-

Canto 97, stanza 1.

1. With a blemish *pu* (Sir) Wināda is striving, striving after gifts extensive, eventually gold.
2. Penetrating is *sangsāra* (distress) into the course of life, renunciation as to sensuality is delight.

Canto 97, stanza 2.

1. The renown of the honoured Wināda is: aspiration, to be given gifts without anxiety.
2. If one gives, it causes intensity of emotion; keeping vows strenuously gives (good) guidance.

Canto 97, stanza 3.

1. Fighting, verily brave he is in the struggle; his struggle just now has not yet come to an end.
 2. How could he desist, devoid of striving; his striving is to be a hero, the first of his equals.
-

Canto 98, stanza 1.

1. As to the common *kawi* (poet) by *parab* (call-name) Wināda, observing *tapa* (asceticism) and *brata* (religious vows), *kṛta* (good conduct) only is kept in mind.
 2. Friendly, he loves who are devoted to him, he is indifferent to those who are tired of him, and he turns away from action.
 3. He renounces (mere) pleasure and luxury, in order that may be found all those things that give pleasure (by) being useful.
 4. He does not mind, seeing that the conduct of that commoner Wināda is blamed in the Interior.
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THE NĀGARA-KĒRTĀGAMA COLOPHONS.

Colophon I.

This is the Nāgara-Kērtāgama completed, the tale of the Illustrious Great King of Wilwa Tikta (Majapahit). Up to (many) islands and still more islands were protected by Him, with as principal one the Balinese kingdom, stable in its place, on the foundation of the honoured holy *prashāsti-wasita* (charters' words), to Yawadwīpa (Java-land) round about (included).

Colophon II.

So it is completely copied by the activity of Arthapamāsah, there in Kaficanasthāna (Mas) in the island of Bali, in the rural district Kawryan east of Talaga Dwaja, at the time he was imperilled by enemies. The deficiency of his faculties may be covered (with the cloak of charity) by the forbearing and kindly-disposed readers, for he has not deeply penetrated into *guru-laghu* (heavy and light, long and short metrical quantities) and *pasangan* (ligatures of characters). There are many different forms of them. Only following (his model) was the writer. On the day *Umanis* (*Lēgi*, a day of the Javanese-Balinese five-days week), *Wērhaspati* (Thursday), in *Ki Rangga Pahang* (the 16th week of the Javanese-Balinese *wuku*-year of 30 weeks), in the *Kārttika*-month (October-November) during the waning of the moon, in the *Shāka* year wings-hearing-group-deity (1662 i.e. 1740 A.D.), at that time was the end of the writing. May he be pardoned by those who eventually meet with it in afterdays, in the first place by the readers. May it result in a long life for the writer. OM, Long life shall be, certainly it shall be, it shall be. AUM, to the Completely Perfect One homage. Hail!



MINOR WRITINGS

TRANSLATIONS



III. A PRIEST, OFFICIATING. SEE P. VIII.

NAWANATYA.

Selections.

(1a). Without disturbance be it.

This is the Nawanatya, let it be known by those who wish to set foot in the Royal Residence. For, if there would be found people not knowing the Nawanatya, they are not fit to be allowed to set foot inside the *Pangastryan* (main courtyard of the Royal compound), they should be restricted to the *Yawi* (outer yard) of the *Alun-alun* (great court). Such is the case of those who wish to set foot in the Royal Residence without knowing the Nawanatya, the *Nagarakrama*, the *Rājyāwāsānā*, the *Pañcawiṣaya*, the Nawanatya outside and inside.

This is its general aspect: what is useful, that is Nawanatya. What is its general aspect? The activities of those who serve; to take full account (of circumstances), to fix the eyes on the expression of the face (of the master); that is done by those who wish to serve.

Thus is the Nawanatya of the service, let it be practised: Game, Fish, Drink, Gambling, Love-making, Pleasantries, Fighting, Sports, Enjoying scenery (1b).

(2b). What are Sports? If the honoured *Ratu* goes sporting in the *Manguntur* (main courtyard) do not be ignorant (3a) about the runs of the honoured *Ratu*, running and especially stopping. There are: *mBuntulu*, *Puṣpakajaya*, *Linggaprāṇḍa*, *Pangkaja-Nawang*. And stops, there are: Intermediate, Coming-down, Ending. Such are your weapons, do not show preference for any (special) weapon, make runs with those (weapons) that are fitting: a *rangin*-shield a *galah*-pike; a *buntal*-lance a *tameng*-buckler. These must be considered as most fitting with the imposing aspect of the run. That is proper to be practised by those who wish to serve, with the purpose to cause emotion with him who is served.

Further: Enjoying scenery. If the honoured *Ratu* is planning to make a tour to enjoy scenery: there is the loveliness of the seashore and the mountains, there is the playing with poetical expressions, to

recommend various gardens, hills, various things of beauty. Let it be as if one finds (3b) a wood full of flowers, pick its perfumes, its colours, with the result to bring about the liking of him who is served. This should be practised by those who wish to serve, following the pleasure of the honoured *Prabhu*.

Then (those who) are called chief mandarins (are): the *Apatih* (grand-vizir), Keeper of the country, the *Dyakṣa* (judge), Keeper of the *Prabhu's* state. These serve as the chiefs of the Royal Residence.

To be considered as the qualities of the *rakryan apatih* (Honourable grand-vizir), outside and inside, are: before all things he is making rounds in the country, he is exercising authority in town, he is familiar with all idioms, all books of learning, all doctrines, he is experienced, manful, discerning, wise, giving equitable judgment, a master on all weapons, familiar with campaigning, and his campaigning is by considering ways and means, the method of gentleness, concluding treaties, caring for the welfare of others, outwitting perfidy and violence, generous with money, [not] afraid of the opinion of the public, of a high character, the utmost of (all) qualities, (4a) considered as superior above his entourage by the honoured *Prabhu*. If there is found such a man, with those qualities, he has a right to be made *apatih amangku bhumi* (grand-vizir, keeper of the country). These are the qualities of the Honourable grand-vizir. Of a commoners' family whatsoever, he has the right to rule over the whole of the town, being respected as Senior by the *mantris*. He has the right to decide over life and death of a thousand serving-men. Of means of conveyance he has the right to use anything he likes. He has a yellow state sunshade, a red *dampa* (palanquin), a gold betel-chewing set. He has the right to be accompanied by a band of musicians. He has the right to be saluted with the *afjali* in the *darbar*. He has the right to ride or use a car in the *Pangastryan* (main courtyard of the Royal compound). These are the privileges pertaining to the *patih's* office.

The qualities of the worshipful *mpu dyakṣa* (Sir judge) are: he is familiar with the maintaining of the dignity of the *Prabhu's* state, he has a right to make arrangements for the person of the honoured *Prabhu*, to offer advice on what is useful, to destroy the impurities of the Royal compound, to consolidate all things of superior quality, (4b) to set the right course towards a useful policy, to show a clear way to make good concepts of conduct in order to further the increase of the *Prabhu's* state, the ultimate of the qualities is: he is familiar with all things of primal importance. These are the qualities of the *shaitva's*

state (priesthood). His privileges: he has to order the King's scholars. His territory is: all *kalagyans* (artisans' boroughs) of Java. His serving-men should be limited to an entourage befitting his means. Especially he shall have a golden betel-chewing set, a dark-coloured *dampa* (palanquin), a dark-coloured state sunshade. He has the right to ride or use a car in the *Pangastryan*. He has the right to be saluted with the *añjali* in the *darbar*. He has the right to set foot in insecure (tabooed) places (not open to the public). He has the right to enter without being announced. These are the privileges pertaining to the *shaiwa's* state.

(5a). What is called Nawanatya is: when one is in the company of a King or *Ratu*, a *mantri* (mandarin), a teacher, a *dwiija* (priest), in a *darbar*, in solitude, with an elder brother, a younger brother, a scholar etc., this is what one obtains as result of Nawanatya. What is it then? If a person is ignorant of it he is like a blind worm. If he knows it: all the loveliness of a wood full of flowers, add their perfumes, surely he is powerful. His purpose is: to have the right to be considered as an example for all living men. The result is: there is nobody like him. What are the means to obtain it? *Nawa* means nine. *Natya* means physiognomy. The physiognomies whichsoever are complete therein. Physiognomies are the result of tactful behaviour.

(7b). There are things that are proper to be avoided by those who are in the Royal Residence, especially by those who serve: the Five Senses namely. What are they then? Smell, Hearing, Sight, Touch, Taste.

(9a). Also there is something proper to be remembered: the order of the *nagara* namely. What is called the *nagara*? All where one can go out (of his compound) without passing through paddy fields. What is the *pura*? Inside of the Red Pavilion. What is the essence of the *puri*? Inside of the *Pangastryan* (main courtyard of the Royal compound).

Further the order of the *mantris* (mandarins). The Triad: *Hino*, *Sirikan*, *Halu*. Further the *mañcanagara* (authorities): the *patih* (vizir), the *tuměnggung* (commander-in-chief), the *děmung* (chamberlain), the *kanuruhan* (chancellor), the *juru-pangalasan* (master of the guardsmen). Intermediate behind the *tuměnggung* there are *juru-pangalasans* called (9b) *paneuwons* (captains), one and a half hundred, that is a hundred and fifty. Also the *mantris dalēm* (mandarins of the Interior) are inter-

mediate: *Kliwon, Wage, Pon, Pahing, Manis*: ten of them, before the *dēmung*.

The *mantris*' functions: the *rakryan tumenggung* (Right Honourable commander-in-chief) causes himself to be obeyed, he is brave, skilful, strong, of great renown, of imposing appearance, radiant, handsome, generous with money, loved by the (other) *mantris*. His functions are: to take care of the *Prabhu*'s interests, the prerogative of the Kings of yore, to do away with evil, impurity of the country, to protect the markets. Eight thousand cash every day from the markets is the share of the worshipful the *rakryan tumenggung*. The territories belonging fundamentally to the *tumenggung*'s estate are four thousand territories. The share going to the *angabehis* (captains), *taṇḍa toado haji*'s (headmen of the Royal serving-men) is five. For the *parigraha* (women): five. The serving-men are limited to six hundred. After the *tumenggung*'s retirement from office to take rest he is raised (in rank and called) (10a) *Ārya Adhikāra*. His inferior (in rank) is the (new) *rakryan tumenggung*, for he has been *tumenggung*.

The *rakryan dēmang* (Right Honourable chamberlain)'s quality is: to take care of, and to give a dignified aspect to the *Prabhu*, (also) all things giving pleasure. What is the *rakryan dēmung*'s office? To take care of the Seven Musics, singing, dancing, things of beauty, and especially excursions, and the organization of the delights, entertainments, to make designs for luxury and clothing, to make various arrangements for voluptuous displays of art, the charm of amorous poetry, the making of *kāvya*s (high poetry), of all kinds of musical instruments, especially *salukats* (instrument with brass keys, *saron*), *samahepas* (*samapa*, not identified), *mērdanggas* (ceremonial drums), the company of women, festive ornaments of the *taṇḍas* (headmen) of the Interior and the *taṇḍas* of the *yawa* (outer yard), the loveliness of the *ringgitan* (dances of female dancers) threefold, displaying the charms of the women inside the *puri* (Royal compound), different from the Interior, and from the *yawi* (outer yard). And the hunting-parties, the fishing-parties, the pleasures of the excursions (10b) making the women merry. Such are the qualities of the *rakryan dēmung*. If there is a man with these qualities he has a right to have the *dēmung*'s office. His power: he has the right to rule both over the honoured *Prabhu*'s mounts and his (other) conveyances. He has the right to wear all kinds of clothing, nobody shall prevent him. His serving-women are *pisangans*, three hundred. The territories belonging fundamentally to the *dēmung*'s estate are a thousand territories. The salary is two thousand

(cash) every day, flowing to him from the Interior. The mark of his dignity is; he has a right to anything that is wrought by hand.

The *rakryan kanuruhan* (Right Honourable chancellor)'s qualities are: he arranges the seats of the *mantris* (mandarins) at the time of the Royal appearances in public, and the order and the organization of the ceremonial invitations (addressed to Royalty), he has the supervision over the extent (great or small) of the (ceremonies of the) Royal appearance, and all its costs. He arranges the circumambulations and the processions at the time of the feasts of *Kawolu*, *Galungan*, *Wariga*, *Sangsangan* (11a) and *Pangapitu*; these do not pass (unnoticed) for the worshipful the *rakryan kanuruhan*. What is the aspect of the *Kawolu* (eighth month) feast? The *rakryan kanuruhan* is on his post day and night, attended by all kinds of artisans making plaited bamboo-work: the lion's throne, the white stand, the roofing, the poles, the floor, the floor-mats in the *yawi* and in the Interior. He arranges the Royal appearances. The *Prabhu* is not willing to appear in public unless the *rakryan kanuruhan* goes inside the Interior to invite him ceremonially. Coming to the *yawi* he arranges the various festive ornaments. He chooses harmonizing pairs (of maidens). He arranges the women who go at the King's sides (carrying): the rattan mat in a red cover, the yellow state sunshade, 2, the golden betel chewing-set, 2, the *kinushwas* (treasure boxes), 2, the golden fans, 2. Equally they go at the right (11b) and at the left side, with *samirs* (neck-bands) white and red, 2. The criss, a token of manfulness, has its place in front. They are near (related) to the honoured ones who are in the Interior. There is none of the women commanding the others, they are all equal. There follows the state-palanquin of the *Prabhu* and Consort in the shade of the peacocks' feathers sunshades with golden knobs. Utterly amiable is the *rakryan kanuruhan*. All kinds of *mantris* are filling the place, with *basahans* and *wēdihans* (state-lincloths) and state sunshades, and marks of honour, not far from the *Prabhu's* palanquin, the most lovely of lion thrones. The *rakryan kanuruhan* arranges the women who go at the King's sides. Then the *dwijas* (priests) say their prayers and recite *weda* lines with tinkling of bells. Then the *rakryan kanuruhan* pays his respect to the *Prabhu* with a flower-offering. Then the *Prabhu* proceeds to the front, he has his hands made yellow and sets the loose flowers in their place, (12a) "reflection" is that called. The seat is close (dignified). Then at once the *rakryan kanuruhan* begins the circumambulation, driving in front on a car, bald-headed. The (other) honoured *mantris* are all wearing their hair, (only) the honoured

elder ones are equally bald-headed. The returning of the procession goes back to where it began. The *rakryan kanuruhan* follows in the (final) *pangabhaktyan* (veneration) ceremony and the descending from the palanquin. Such is the management as performed by the *rakryan kanuruhan*.

Further: *Sangsangan* is the same as *Galungan*, with the difference that the Court does not go outside. The *rakryan kanuruhan*'s management is the same.

Another important quality: in the wanderings of people of the other islands, when they come to Java, taking their rest on the *yawi* (outer yard), nobody else but the *rakryan kanuruhan* goes out to receive them with dignity. In the first place their food, anything they want, and their language, (12b) anyone they want to speak from all kinds of languages, it is in the *rakryan kanuruhan*'s knowledge. He practises to have an open mind. He is not afraid, either losing money or winning it. He is courteous to the *Prabhu*'s guests. That is the *rakryan kanuruhan*'s quality: he receives them with dignity. His revenues are coming from them. He is the equal as to serving-men of the *rakryan dëmung*, also with a share coming from the Interior.

The *rakryan rangga* (Right Honourable aide-de-camp)'s qualities are: to accompany the *Prabhu*'s manly exercises; expert in sports, he knows all kinds of fighting, all kinds of weapons, all possible forms of clothing. He knows to give advice as to the use of (fitting) weapons. He vanquishes and is not vanquished. As to the rewards for excellent conduct of the *Prabhu*'s servants: it is not fitting that they are given clothes. The presents of honour to men who have been brave in combat (13a) are: if a man carrying a lance is brave his present of honour is a *singël*-head-cloth and a lance decorated in the *jijring* manner. If it is a man carrying a *ḍaḍap*-shield: a face-covering, a jacket with tips on the shoulders, a loin-cloth, a gilded *ḍaḍap*-shield, a gilded steel criss. If it is a man carrying a *buntal*-lance and a *tameng*-buckler, being brave in combat his presents of honour are: a *sunghul*-headdress (of) *tampak-waja* (pattern), of the shape *Garuda* flying ahead, a *tameng*-buckler with golden open-work, a *buntal*-lance with *cāmara*-tassels. These come from the *rakryan rangga*.

An important quality is: when the *Prabhu* runs in the Royal Court-yard, none other than he is the partner of His running, in the first place His wrestling; always he is used as a companion. Also in war, he is considered a bridge (of safety) in danger at the time when difficulties are imminent.

These are the functions of the *mantri tiga* (Three Mandarins). *Tiga* (clearness) (13b) is Their quality simply. They are subtle in speaking, they divide into two or three parts the *Prabhu's* words, they give dignity to speech and regulations that are difficult. They are leaders in (literary) learning, having for description (of their position): manful, considered as *upabhāryas* (companions) by the honoured *Prabhu*.

The *rakryan juru pangalasan* (Right Honourable master of the guardsmen)'s work is: to him have recourse the honoured ones who wish to enter the service. That is not at all possible unless by the *juru pangalasan's* intermediary. That is to say: if there is a man wishing to enter the service, he should not quickly be brought into the (Royal) Presence. He should be crammed for a month with their ruses and the mass of the enemy's doings and means. Being freed from the cramming he should be told the functions in town. That being finished He (the *juru pangalasan*) should beg to be allowed to present him humbly to the honoured *Prabhu*. The *rakryan juru pangalasan* is the source of the provisions (14a) to be made in order that food and clothing are sufficient. His serving being steady the *rakryan juru pangalasan* should make it up to him with his wages. Such is the *juru pangalasan's* custom.

He has for quality the calling up for an expedition of the Twelve Pavilions. The men liable to be called out by Him are the Twelve Pavilions. What are the names of the Twelve Pavilions? *Pangoda, Tañjung, Gronggrong, Pagēmpuran, Jayanagara, Tanjakwir, Shubhanimitta, Tamtaman, Suminang, Nyu-Gading, Rājadewi, Sumaming*, complete twelve pavilions. As soon as there is an expedition the *rakryan juru pangalasan* organizes them.

The pick of the *batur*-men (serving-men of the clergy) are: *Sinēlir, Rājasa, Wado-Hyang, Siwi-siwining-Hyang*. Further the *Wiṣṇuwardhana* men, always day and night (14b) carrying the cuspidor is their work. The *Sinēlir* and *Siniwi-siwi* men take turns with the *Wiranātha* and the *Wiratanu* men, being inferiors of the *Wiṣṇuwardhana* men. They give dignity to the *rakryan juru pangalasan's* state.

Further the messenger's work should be known.

(17b). Further the Royal Compound's (ceremonial) order should be known. What is the Royal Compound's (ceremonial) order like? When (the King) appears in public wearing grand attire manifestly like the Holy Sun's halo is His radiance. His seat is an *amparan*-floor with a carpet like a mattress and a mat. There is hanging the odour of incense

in the durbar, there are yellow festoons, hangings, garlands (18a). Then He enters: the various requisites, his ornaments, the golden cuspidor, the water-can with covering, the fan and the tuft (fly-switch), the state sun-shade are in their places there, a criss as he is pleased to use. Then He takes his seat. The *patah*-maidens offer humbly greeting. Motionless he sits in ceremonial sitting position, His looking about misses nothing: he knows good policy, and the candidates for office too. Who have a right to be termed candidates for office? The sons of heroes in the wars, sons who are virtuous and intelligent, *Mantris* who are inquisitive and have quick understanding, know ways and means, are wise and discerning, they have a right to be *magulang-gulang* (inquisitors), to be addressed when (the King is) speaking.

The *mantris amañcanagara* (mandarins vested with authority) are sitting at a distance of four fathoms *saha upacara* (with their tokens of dignity). The *mantri katrini* (Three Mandarin) behind them somewhat aside. The Elder Mandarins not far away. (18b). These are our lord's advisors. Who are the Elder Mandarins? *Senapati*, *Āryādhikāra*, *Wirarāja*, these are Elder Mandarins. The *mantri bhujanggas* (ecclesiastical mandarins) are at three fathoms distance. The honoured *brāhmaṇa purohitas* (brahmins and courtpriests) are sitting next (to the King), in front, may be one finger lower than He. The *mantri bhujanggas* one finger more lower. The others are sitting as they like.

Further if (the King is) speaking, it should not be every now and then, (on the other hand) he should not be (wholly) silent.

In case there is a serving-man, old, without good manners, of bad conduct, grasping, addicted to sensuality and low passion, not up to the mark, that man is not fit to be employed by honoured gentlemen who want serving-men, in the first place by honoured well-born people (22a), and the honoured *Ratu* too: he should not be a serving-man. He causes confusion among the (other) serving-men, untrustworthiness of the (other) serving-men seeing such conduct of an old man. If they are friendly one to another it is the cause of misdemeanours of the commoners. Or if they speak one with another it causes instability of conduct, certainly it deteriorates; they are seduced by such conduct, because he is an old man. Such conduct evidently surpasses the filthiness of a whole latrine, if people are speaking with such a man, because he is old.

In case there is a man truly faithful, wise, of good conduct, manful too, discerning, fearing the opinion of the world, of mature age, vir-

tuous, if there is found such a man, he should be treated with distinction, he should be given delight of the mind, namely gifts. Let him always converse with the (other) serving-men, all kinds of candidates for office, (22b) let him be used by them to ask him questions, in order that they should be brought to adopt something of his good conduct.

Further, as to the placing of serving-men who are cowards and at the same time virtuous (loyal), their places should be surrounding the outline of the Royal compound, they should be placed at the sides. The result of the cowards being used as neighbours is: they are zealous to observe (the dictates of) their fearfulness, not allowing any destruction by another party to occur, because of their fear. So they are virtuous (loyal), not forgetting their watching, because of their cowardice, (thinking) it might be there is coming some evil from (the enemies) yonder. That is their good quality.

Those men who are brave in battle and trouble-makers, their places should be outside the town, to protect those who are inside. The place where they find their food is in the districts of the enemies. Let them go to the Interior of the Royal compounds of the enemies to make trouble; those can be over-mastered. Swamping is the name for it: they carry away all the products. (23a) So brave men who destroy the districts of the enemies and the serving-men of the enemies, all their booty they can consider as their profits, and if they carry off the head of an enemy the honoured *Prabhu* shall accept it as a prize of the campaign. (In this manner) He makes away with the filth of the country. What is called the filth of the country? Grabbing thieves, highway-robbers, marauders, bandits, thieves in the night too. Those men now are to be given allowances of offerings (such as are offered to demons). The result is that their savagery fades away, they are taking account of the fact they have a master. That is the conduct of braves. They should not be allowed every now and then to set foot in town in the Interior of the Royal compound. Troublesome is the character of the braves, oppressing the (other) serving-men of the honoured *Prabhu*, usurping the territory of their master, robbing the people inside the town like bandits do, cruelty is their bravery. (23b) Then there should not be bravery like that. If there are men whose conduct is like that they should be over-mastered, they should not be given wages, Those are the people whose intentions are bad intentions, not fearing the *Prabhu*, they deserve to be annihilated. Troublesome is the mentality of the braves, for nothing else it is than causing intoxication. Three is the number thereof. What are they like? *Shāra*,

Saraswati, Lakṣmī. What is *Shūtra*? The mentality of the braves. What is *Saraswati*? The mentality that is directed to art and wisdom. What is *Lakṣmī*? The mentality that is obsessed by wealth. That is the specification of the causes of intoxication. So then the honoured ones who desire to serve should remember the results of intoxication. (23b)

Ratus, sons of *Ratus* their equals, being independent, do not have a right to the title *Prabhu*, their title is *Hyang*. *Prabhus* on the other hand, when they have sons who are independent, then these are titled *Prabhu* too. *Ratus* having become dependent, when they have sons, (24a) these do not have a right to the title *Rājaputra*, their title is *Dyah*. When they have sons, then these are *Rājaputras*, because they are born from *Ratus* their equals.

This is the Nawanatya, let it be known. Finished completely was the writing in the territory Mla, in the clear half of the month, the tenth day, of the sevendays week: Saturday, of the five-days week: *Paing*, in the *wuku Dukut*, the third month, the year's units are 3, the year's ten is one.

RAJAPATIGUṆḌALA.

(13a). //o// OM. Without disturbance be it. //o// OM. To the Sun, Homage, Hail. OM. To the Perfect Thirty Gods, Homage, Hail.

Having an entry, there is (now) the commencement of it: stable (shall be) society, wide (shall be) the world, in good order, prosperous. Understanding (the nature of) Eternal Shiwa, knowing...., His Magnificence the Illustrious Great Supreme King the Illustrious Kērtanagara Triwikrama, the Great King has completed a grant: the honoured *Prabhu*'s favour accorded to the *maṇḍalas* (sacred domains)'s children and descendants, sons, grandsons, great-grandsons, great-great-grandsons, great-great-great-grandsons: they shall not be troubled by the lord's serving-men, (nor) the Royal family, all Royal servants of the worshipful the honoured *Prabhu*, for the holy *maṇḍalas* are *wargaji* (the lord's relations). *Brahmayajña* (spiritual offerings) and *dewayajña* (offerings to the gods) should be (the work) of the honoured Royal *maṇḍalas*.

As to the *sari* (pick) of Those who are keepers of the Rājapati-guṇḍala, that are *pangarēmban* (family-men's retribution?), *panguluwung* (empty land's retribution?) and *padagang daluwang* (retribution in connection with the trade in tree-bark used for clothing?).

Anybody who enters the *kayangan* (holy domain), common men or common *tanḍas* (headmen), whosoever, anybody who is under the protection of the honoured holy *maṇḍala* (sacred domain), any kind of people who come to the holy *maṇḍala* begging for help, who are of the same rank and standing as the honoured Protector's serving-men and Royal servants! That the honoured holy *maṇḍalas* shall not be disturbed, are the words of the holy lord Kērtanagara. Not to be troubled by all the country and the people are the honoured holy *maṇḍalas*: that is hereditary, passing on to sons and offspring of the holy *maṇḍalas*, not to be importuned in any respect.

// OM . Umā . Brahmā . Wishnu . The honoured holy Rājapati-

gunḍala (13b) shall not be disturbed by people, least of all by the honoured *Prabhu's* Royal servants. Not to be allowed to vanish is the sense of the holy Rājapatigunḍala as it has been found by their worships the holy *maṇḍalas* spread all over Java: by the lord's order it is their *paripih* (protecting charm) in the world. For if people are mindful they will visibly thrive. If they are not mindful they will not be prosperous.

As to the honoured *Prabhu*, being incarnated *sadhu* (virtue), him follow in their own respective characters the *Hyang Matuwa* (Holy Old Ones), the *rēshis* (friars), the *brāhmanas* (brahmins), the *shaiwas* (Shiwaite), the *boddhas* (Buddhists), the *manuh* (common laymen), the *rājas* (kings), all kinds of people, and also *bahan purwa* (original matter?).

As to the honoured *wiku* (ordained priest), he can become *yogī-shwara* (master of *yogins*). The honoured perfect *paṇḍita* (scholar), the worshipful man of Heaven's descent, the honoured master of profound wisdom, a scion of [such a man] can become *dewaguru* (prior).

It is not well that a son of a pupil, a man belonging to the *caturjanma* (four classes of the laity?), a *hulu-kēmbang* (priest's servant?), a *kabayan* (beadle, assistant?) should become *dewaguru* (prior).

There are, as a matter of fact, *caṇḍala karma* (low people by destiny) desiring to be *wiku* (ordained priest). These men are *aduḍukuh* (squatters opening up new land?). There are (also), as a matter of fact, *caṇḍala pāpa* (low people by sinning); they shall sweep the yard.

There are, as a matter of fact, sons of the honoured *brāhmanas* (brahmins), either from overseas or in Java, [they are called] *wangbang*.

The Shiwaite's son shall be a Shiwaite, the Buddhist's son shall be a Buddhist, the *rāja's* son shall be a *rāja*, the *manuh* (common layman) 's son shall be a *manuh*, the *shūdra* (commoner) 's son shall be a *shūdra*, and [so on] all classes shall follow their own avocations (and ceremonies).

In case there is, as a matter of fact, a *dewaguru* (prior), he can make (ordain) *dewagurus*, he can make all *rēshis* (friars), *wasis* (religious sisters), *manguyus* (hermits), *angajars* (religious teachers), (14a) *babarus* (lay brothers), *agawe-hayus* (people of good works).

There are, as a matter of fact, honoured *brāhmanas* (brahmins). If they are without the ordination by a *brāhmana*, they are not [true]

brāhmanas. Shiwaites without the ordination by a Shiwaite are not [true] Shiwaites. Buddhists without the ordination by a Buddhist are not [true] Buddhists.

Tanḍa (headman) means: do not be disrespectful to the *guru* (master), lest you meet with punishment.

All kinds of *wikus* (ordained priests), none of them should be allowed to stay in the *tani* (commoners' cultivated areas).

Further if there is anybody who constitutes himself a *wiku* (ordained priest), lay hold of him, [the accursed one] who is to be tortured to death, kill him, the fool, pinch him till he dies. He is the honoured *Prabhu's* enemy, that is to say: in disorder is the world on account of him. He is an incarnation of the Great Annihilation.

There is *pangarēmban* (family-men's retribution?) of a *guru panti* (master of a house), *pakris* (retribution for the wearing of a criss?) of a *guru panti* and *pakris* of a *guru pajaran* (master of a religious teacher's place?). They should wear the *bhawa* (headdress) of priesthood. They should not be allowed to wield power before being ordained by a honoured *yogīśhwara* (master of *yogins*).

An *amañca karma* (artisan?), an *anglukis* (draughtsman) should not be called politely *ēmpu* (sir). That pollutes the (standing of the) *śaivās* (priests).

As to the *pañca patapan* (five places of religious exercise), they are: earth, water, fire, wind, sky. Those who have their religious exercise on earth are always *alaku* (on the way?, active?). Those who have their religious exercise in the water are *amēng-amēng* (touring for pleasure?). Those who have their religious exercise in the fire are the *yogīśhwaras* (masters of *yogins*) and *dewagurus* (priors). Those who have their religious exercise in the wind are the *tetegas* (recluses). Those who have their religious exercise in the sky are the *mangajars* (religious teachers). Equally they shall mind (14b) their own respective *śāśanas* (precepts).

The worshipful the honoured *yogīśhwara* (master of *yogins*), He has the right *adum apilih* (to take what he likes?). He can wear the *kalambi guru* (master's jacket), use a sunshade, have a *sangguh* (private shrine?), use a *śitwapatarāṇa* (priest's state mat), a *kamaṇḍalu* (ritual water-jar), *gēṇṭa-gēṇṭa* (ritual bells) and *karawiṣṭa* (ritual head-string). That is to say: he has the right to administer ordinations with His (full) *bhawa lakṣana* (sacerdotal headdress and insignia).

As to the *rēshi* (friar) he will not be a perfect *dewaguru* (prior).

Who ought not to be *dewaguru* (prior).

Persons of mixed blood and deformed persons, all kinds of persons who are afflicted with defects: they can not be *dewaguru*. If there are suchlike persons, remove them, if they want to be *dewaguru*. The world is rendered impure by them.

An *utpāta* (portent, i.e. affliction?) of the Illustrious Protector should be made *salah* (inactive?) by its *rasakan* (spirits' offerings?). In fact it is consumed (?) by them. Beginning to be able to use his mat he should tell it to the honoured *yogīśhwara*: he should follow the sense of the *dewa giri Lalawu*. Upon him should be thrown fire: *karuwat* (removed) is the evil of the world. As to the case it is like this, vanished would be the purity of the world if it were not exorcised.

As to the *gawe* (ordination ceremony?) of a *dewaguru*, he should not [immediately] proceed to wear the *kalambi guru* (master's jacket). He should stay [reverentially] at the foot-end of his master's sleeping-place for seven months and seven nights. If he is elected (?) by the *dewaguru* he shall have the ordination ceremony as *dewaguru* (prior), *hulu-kembang* (priest's servant), *kabayan* (beadle, assistant). As *dewaguru* [only] if he belongs to the *caturjanma* (four pure classes of people?).

There are, as a matter of fact, female *wikus* (ordained priestesses) aspiring to the state of *kili* (reverend Mother). Only if virtuous they shall not be worried. [Otherwise] they make the honoured *Prabhu* and also the world impure (15a), which results in many deaths, if they do not possess the sense of virtue.

As to the three *kayangans* (places of holy spirits) they are: the *bodhi*-tree (*Ficus Rumphii*), the *waringin*-tree (*Ficus Benjamina*) and the *hambulu*-tree (*Ficus glabella*).

Carus (offerings to the chthonic spirits) in *banjarans* (plantations) [consist of] all kinds of all that is planted [therein].

Sējāngs (ponds), *pañcurans* (fountains), *simpurungs* (steeple-roofed pavilions?), *patanis* (terraces), *gilang-gilangs* (sitting-stones), *pa-hyasans* (dressing-places?), those are called *yashas* (meritorious works). Gifts of gold and silver to the honoured *wikus* (priests), those are [also] called *yashas*. [But] not: *dewayajñas* (offerings to the gods), *bhātayajñas* (offerings to the demons), *brahmayajñas* (fire-offerings, spiritual offerings) and *toyayajñas* (water-offerings).

As to the honoured *yogīśhwara* (master of *yogins*), he is the *patirthan* (source of purification) of the people. His *tapa* (religious exercise) is to have *yashas* (meritorious works). There is *dharma*

shānya (religious duty connected with the Supreme Deity?), and there is *dharma shāstra* (religious duty connected with study of the books of learning?). That are the *dharma*s of the honoured *wikus* (ordained priests). Therefore the honoured *yogīshwara* (master of *yogins*) should not be troubled by people, for He is the source of purity of the world; he is entitled to be acknowledged [as such] by the people. His *kārya* (ritual occupation) is to burn incense for them in the clear halves of the months. Further he accepts and strives after *dharma*s (sacred domains), lands like *jumpūt* (especially reserved land?), *kuluwūt* (enfolded, enclosed land?), *kalang kalagyan* (boroughs of traders and artisans?), *kaputrawangshan* (lands of descendants and relatives of the founder of a sacred domain), *tani analaga talun* (cultivated areas encircling newly opened land?). All kinds of *carih* land (lands under a curse), *lēmah aheng* (flat land haunted by spirits?): it is not unlawful to use them. Hills, shores, be they *natar* (army yard?) or *tani* (cultivated field), as lands of the worshipful the honoured *yogīshwaras* it is not unlawful to use them. Only the honoured *atapās* (anchorites) can use them. They should not be preyed upon by people, for [those lands] were acquired by Them [the priests] risking death. They should not be troubled by anybody (15b), by the *manuh* (laity), for they were acquired by Them risking death. — They should not be troubled by anybody, for they were acquired by Them risking death and life. — As a matter of fact, using force against the worshipful the honoured *yogīshwaras*, they shall be cursed in great and small [respects], those who trouble places of *rēshis* (friars), *brāhmanas* (brahmins), Shiwaites and Buddhists.

This is *dharma* (sacred domain) also: it is not unlawful to use *panguluwung* (empty lands?); if there is nobody who occupies them it is not unlawful to take them.

The honoured Protector the Illustrious Great Supreme King, He shall admonish people if there is no mindfulness. OM, Begone, begone. So be it.

[The *rēshi* (friar) shall use] *rēshis'* domains. The *yogīshwara* (master of *yogins*) shall use *brāhmanas'* (brahmins)' domains, shall use Shiwaites' domains. The Shiwaite shall use Shiwaites' domains. The Buddhist shall use Buddhists' domains. It is not unlawful to take, it is not unlawful to use *panguluwung* (empty lands?). They should be mindful of their own respective boundaries. They should not be troubled by anybody.

There are *dharma*s (sacred domains) [but] there are no *tapakans*

(documents): [than] they are not to be called *dharma*s. They are [just] places of all kinds of common people.

Do not be unmindful of the precepts of the worshipful the Rājapatiṅḍala. If people want to thrive visibly they should not be unmindful of their own respective *bhuktis* (legal instruments). They should equally mind their respective *kēṇḍēng-sēngkēr* (rules and regulations).

As to the case there is a man who is a speaker [in a lawsuit] if (16a) [the plaintiff] is reconciled with the Town (Government) he [the speaker] has a claim to a reward. There are, now, men who, being sent as messengers, remain silent. One should be careful who is sent. It might be, in fact, the death of him who sends the messenger. *Angrēmēk sang hyang kamaṇḍalu* (breaking the holy vessel), or *Angrēmēk pakunḍan* (breaking the cistern) is the name for it.

Worms, vermin, miscreants . . . The honoured *Prabhu* there . . .

As to the case that the honoured *yogīśhwara* is performing worship, and there is nobody who provides him with *widhi* (requisites according to custom), than all is pure whatever is taken by Him at that moment.

Do not be unmindful of the sense of the holy Rājapatiṅḍala, if you want to thrive.

When the honoured *yogīśhwara* is performing worship the laity shall receive the *tīrtha* (purifying holy water) in a *kuṇḍi manik* (jewel jar). The *kērtawara* (sublime influence?) of the worship of the holy *kamaṇḍalu* (sacerdotal water-jar) is spread over the land all over Java, in the first place in order that the honoured *Prabhu* be stable [in his reign], obeyed all over Java, the Jewel Mountain, not troubled in his rule over the world.

The honoured *Prabhu* should protect the *patapans* (places of religious exercise) of the honoured *yogīśhwaras*, the *patapans* of the honoured *rēshis*, the *patapans* of the honoured *brāhmanas*, the honoured *sogatas*, the honoured *shaiwas*, the honoured *boddhas*. Serving-men and Royal servants of the honoured *Prabhu*, and also the common laity, should protect the *yogīśhwaras*. *Sasalah paḍa sila* (?) is the name for it.

As to the case that the honoured *rēshi* (friar) is performing worship, it should be: all that is planted (taken) from the cultivated fields, one *gagang* (stalk?). The *pahoman* (offering-place) is in community (?) with the *manuh* (common laity).

If the honoured *yogīśhwara* is performing worship, (16b) the com-

mon laity not providing *widhi* (requisites according to custom): anything He likes should be taken, for it is *dérwe yasha* (personally acquired property?), it is to be the honoured *yogīshwara*'s property. For the subsistence (?) of his body is that property of the worshipful the honoured *yogīshwara*, if He has *yasha*. Therefore it should not be inquired into, for He is *wiśamērta* (venom-death?),: it is property of the worshipful the honoured *yogīshwara*.

There are *kāryas* (celebrations according to custom) of the worshipful the honoured *yogīshwaras*: the *manuh* (common laity) should be given notice with words [mentioning] *kela* (joining in?); and so too if there is a consecration ceremony.

He is not liable to *arik purih* (dues) and the like, for He burns incense for the prosperity of the people and for the lasting reign of the honoured *Prabhu*, obeyed all over Java. The *kārya* (ritual occupation) of the worshipful *wikus* (priests) performing worship is in order to remove [causes of] death: that is Their *kārya* for.

As to the case that there is a *dharma* (sacred domain) that retrenches (lands of neighbours), if there is greed with the inhabitants of a *dharma*, the honoured *Prabhu* should take notice of it. If he does not superintend them the honoured *Prabhu* is *pātaka* (culpable), if he does not superintend the *dharmanas*.

There are, now, *dharmanas* (sacred domains) that are considered as *sanggata* (joined?), for they are finally free from *sangaskāra* (consecration), having made a *samaya* (covenant) further on. If there are people who cause them sorrow: they are culpable.

As to the purpose of the *sangaskāra* (consecration) of a *dharma* (sacred domain), that is in order to take part in the *swarga* (heavenly life) of the *adharma* (original owner, founder of the sacred domain), thousand times being re-born in the eternal heavens, passing on to children, grandchildren, great-grandchildren, great-great-grandchildren, great-great-great-grandchildren, great-great-great-great-grandchildren. Therefore, now, honoured virtuous people (17a) should not be unmindful of the precepts of the holy Rājapatigunḍala.

As to *dérwya* (property), it should honour its *gusti* (master), the *gusti* should honour the *taṇḍa* (headman), the *taṇḍa* should honour the *mantri* (mandarin), the *mantri* should honour the *Ratu* (Prince), the *Ratu* should honour the *wiku* (priest), the *wiku* should honour the *dewa* (god), the *dewa* should honour the *hyang* (holy spirit), the *hyang* should honour *shānya* (Supreme Non-Entity).

[In case anybody is unmindful] he shall be struck by a calamity, so be it, to become an earth-worm. OM. Begone! Begone! So be it! OM. The *caturāśrama* (four conditions of mankind) shall not thrive in their earthly life. They shall be met by the Lord Kāla, followed and slain by him. They shall be caught by tigers, eaten by demons and devils, struck by bad spirits, eaten by the evil ones, beaten by the whip of Hyang Komara, swept away by the tail of the holy Dragon, trodden down by buffaloes, tossed by bulls, trampled by elephants, thrown down by rhinoceroses, bitten by poisonous snakes. They shall drop when they are climbing trees, they shall be struck by lightning without rain, stabbed by amuck-runners. Their life shall be without enjoying health, they shall be lepers, with defective eyesight, madmen, idiots, blind men, crooked. So all persons who are not mindful shall be cursed by the holy Rājapatiguṇḍala, [its curse] shall strike the unmindful ones. (17b) OM. So be it! All calamities, pains and ills shall be suffered by the unmindful ones, without possibility to be cured; forever they shall be *pātaka* (miserable...?). Such is the curse of the worshipful the Illustrious Bhatati, the honoured *Ratu* of yore, over the whole of Java. So be it! It shall strike the offspring, the progeny, that curse.

If, on the contrary, one is mindful, life will be enjoyed in health, both by *Ratus* (Princes), *wikus* (priests) and the *caturjanma* (people of the four laical classes). They shall be protected by the Holy Ones, be the holy Thirteen Witnesses.

Such is the sense of the holy Rājapatiguṇḍala, the precepts of the Illustrious Bhatati, the honoured *Ratu* of yore, for he was *sama hiring* (on the side of?) the honoured *paṇḍitas* (scholars). Therefore, now, the honoured virtuous people should never be unmindful of His *kěṇḍěng-sěngkěr* (rules and regulations), in order to thrive. OM. WE, when visibly thriving. OM WEYA Veneration Hail //o//.

This is the holy Rājapatiguṇḍala, joined with the Dewashāsana, the work of the honoured *Ratu* of yore. OM . To the Gods. To Invincible Dharma. OM . A . A . A . OM . OM . I . BRA . I . OM . U . I . NDRI . U . OM . E . JHA . E . OM . MA . MA . MA . OM . To all evils' Destroyer . OM . Majesty . So be it! OM . To the Overlord of all, Hail! May we not be set upon by chastisements! OM . So be it! OM . Glorious Cintāmaṇi . OM . (18a) Everlasting Praise to You, Veneration, Hail. // o //.

This is the holy Rājapatiguṇḍala, joined with the Dewashāsana, the work of the *Ratu* of yore, the Illustrious Bhatati, with the *paśěng-*

gahan (exalted name) the Illustrious Kērtanagara, considered as the *balumbang* (defense) of the honoured *yogīśhwaras*, as the (foundation of) prosperity and safety of the honoured *paṇḍitas*, giving admonishment to the Royal Residence and the Town, to all serving-men and Royal servants of the honoured *Prabhu*.

PURWADIGAMA.

Preamble.

This is a list of the honoured *Bhujanggas Shiwa* (Shiwaite ecclesiastical officers) who are considered as the Elders of the Town, the honoured guardians and custodians of the holy Adhigamashâstrasaroddhërta. Their persons are: the honoured one who is considered the primate, the honoured Honourable Dharmādhyakṣa (Bishop). The others beside Him are eight in number. Who might they be? The honoured Honourable Tirwan, the honoured Honourable Kaṇḍamuhi, the honoured Honourable Pamwatan, the honoured Honourable Pañjang-jiwa, the honoured Honourable Manghuri, the honoured Honourable Jambi, the honoured Honourable Lekan, the honoured Honourable Tangar. Now like this are Their seats. Equally they are *bhujanggas* (ecclesiastical officers) of our lord, all of them.

PRANITI RAJA KAPA-KAPA.

- Stanza 1.* This is describing the order of the Management of the *Raja Kapa-kapa*, explained. Determining the word *mantri*, the meaning of *ma* is: exalted, *tri* means three. Loyalty is the first, the second is Modesty, the third Faithfulness. The sense of loyalty may be described thus: in illness, distress and disgrace keeping to the master. What modesty is like is set out thus:
- Stanza 2.* to refrain from boldness in lust, not to lay open the Prince's secrets. The meaning of faithfulness is: always waiting to receive orders, not being untrue to given promises, not feeling as if one were in the free possession of the King's power. This is the meaning of the word *mantri*. Further are to be discussed the *Mantris Mañcanagara* (mandarins vested with authority in town).
- Stanza 3.* The *Tumenggung*, the *Dëmang* and the *Rangga*, the *Kanduruhan* and the *Patih* are those. As to the *Patih*'s significance: he is the executor of the Illustrious Prince's orders and the receiver of all the Protector's plans. As to the *Tumenggung*, he occupies himself with military affairs and he knows all about the Prince's missions. As to the *Dëmang*'s significance,
- Stanza 4.* he is the man who occupies himself with the attire of all the inmates of the Royal zenana and with the attire of all the *mantris* who are employed in the *Prabhu*'s private service. What the *Rangga* is like: he is the man who occupies himself with the ground-plan of the *Prabhu*'s Interior Compound and with the lay-out of the lodges. The *Kanduruhan* is the man who executes the *Patih*'s (?) orders.
- Stanza 5.* These are the titles of the *Mantris Bhujangga* (mandarins ecclesiastical officers): the *Arya Manguri*, and the *Arya Leka*, and further the *Arya Jamba*, the *Arya Tiron*, the *Arya Papati*. The *Arya Tiron* is in charge of all *pakaryas*

(ceremonies?). As to the Arya *Manguri*, his charge is to act as *ĕmpu* (? master) of the *Mantris Bhujaṅga* altogether.

- Stanza 6.* The meaning of *Papati* is described as: not afraid to die. With *prayoga* (expedients) is *Aṇḍamohi*'s meaning. The *Pañjang-jiva* occupies himself with *paṇḍellēgan* (chronology, divination?). The magic of disease is *Jamba*'s. *Leka* is like a man occupying himself with handling meat (or fish). And once more this is a definition of the *Mantri Bhujaṅga Arya Tangar* (?):
- Stanza 7.* to fit together what is split and to give heed to the enemy's fighting. The *Mantris Paṣṣṇan* of the Realm are: Arya *Wirasinga*, Arya *Wiraraja*, and further Arya *Singasari*. As to the meaning of *paṣṣṇan*, that is: to go about keeping watch at night. Their inferior is the Arya *Pamotan*.
- Stanza 8.* The *Palimpingan*, the *Pakulutan* too. The *Surantani* is charged with the releasing of the King's possessions and the guarding of the Royal Court. As to the title *Senapati*, anybody who can give orders has a right to be called *Senapati*. As to the *Mantris Pangasalan* (mandarins of the guard), the Royal Compound is in their care (?).
- Stanza 9.* The number of the *Mantris* (mandarins) is a hundred and fifty. Fifteen hundred are the *Pañca Tanḍas* (fellows headmen). The *Wado Hajis* (Royal serving-men), their *Angabehis* (chiefs) are *Tanḍas* (headmen). And further (there are) the *Pañji Andakas* and the *Kajinēmans*. As to who are their inferiors, these are the *Adipatis Kuwu* (lairds of manors) and the *Andens* (country gentlemen), *Bubuyuts Pangalasan* (elders of pangalasan people). This is the end of the account.
- Stanza 10.* Altogether they are occupied with the tasks that are given them in turn, all the workers. Thus ends the Management of the *Raja Kapa-kapa* (Kings of old). May pardon for the too few or too many words be vouchsafed. May be consolidated by the will of the Almighty the security and the prosperity of the whole of the Royal Domains, like a tree, withered, bears fruit in his time on receiving rain.

CHARTERS

TRANSLATIONS



IV. AN EMPTY PRIEST'S COMPOUND. SEE P. VIII.

SARWADHARMA CHARTER

1269 A.D.

Plate 1, verso,

- line 1:* Hail! Illustrious Shāka years passed, in Shāka 1191 (1269 A.D.), in the month *Kārttika* (October-November), date the fifteenth
- 2: of the waxing moon. *Waya* (a day of the three-days week), *Kalinwon* (a day of the five-days week), *Wērhaspati* (Thursday), in the week *Langkir* (the 13th week of the 30-week wuku-year), *Uttarāsāḍha* constellation, *Wishwa* deity,
- 3: *Gaṇḍa* conjunction, *Wairājya* hour, *Baruṇa prawesha* (entrance, ominous token), *Walawa karaṇa* (astrological division),
- 4: *Wērshcika* (Scorpion) zodiac-sign, that was the time of the order of the whole world's Protectors' Master, the blameless Narasinghamūrti's activities continuing (as successor),
- 5: "having by all other Kings' front-jewels satiated ornaments for lotus", "by sorrow burned
- 6: virtuous people's hearts like lotuses refreshing by nature", the Illustrious Kērtanagara by consecration name, received by the Right Honourable
- 7: the Great Mandarins Three: the Right Honourable the mandarin Hino, the Right Honourable the mandarin Sirikan, the Right Honourable the mandarin Halu, descending to the common headmen

Plate 2, recto,

- line 1:* the Right Honourable gentlemen of the Council altogether, the Right Honourable the vizir bearing the name of honour Kēbo Arēma (*The Buffalo Feeding lusciously*), the Right Honourable the chamberlain
- 2: Master Wipakṣa, the Right Honourable the chancellor Mas-

ter Anurida, with as principal the honoured mandarin, the eloquent,

- 3: "familiar with the others' policy", "the other islands', Madura's Protectors rendering obedient", with the exalted name the honoured Rāmapati.
- 4: Not left behind are: the honoured gentleman of Tirwan doctor Dharmadewa, the honoured gentleman of Kaṇḍamuhi
- 5: doctor Smaradahana, the honoured gentleman of Manghuri doctor Smaradewa, the honoured gentleman of Jamba doctor
- 6: Shiwanātha, the honoured gentleman of Pañjang-jīwa doctor Agraja, monsignor the bishop of the Shiwaite clergy
- 7: doctor Shiwanātha Master Tanutama. At the descending of the order the Illustrious Great King instructed

Plate 2, verso,

- line 1:* the in the *kaḇuyutan* (Elder's place) of Lokeshwara, up to the dominions and dependencies of the honoured holy
- 2: domains of the clergy of all kinds, *parhyangans* (holy Spirits' abodes) . . . etcetera, . . . to have
 - 3: the honoured holy Royal charter bearing the sign Kērtanagara made, to be kept in the lap by the dominions and dependencies of the honoured holy
 - 4: domains of the clergy of all kinds, in order to render firm the Illustrious Great King's protection of the independence of the honoured holy domains of the clergy of all kinds. The motive: monsignor
 - 5: the bishop Master Tanutama, followed by the dominions and dependencies of the honoured holy domains of the clergy of all kinds
 - 6: in the land of Janggala and Pangjalu, were used as intermediary
 - 7:

Plate 3, recto,

- line 1:* each, *byēt hajyan* (constructions for the lord), goings far and near, paying *padadar* (contribution for state attire), *paṃḍi-han* (contribution for state cloths), *paḡagarēm* (salt fee)
- 2: to the *jurus* (lairds of manors), *buyuts* (elders of rural communities), *kaḇayans* (beadles), giving *paḭumbak tamwi* (?),

panghulu bañu (retribution for irrigation water), not to speak of

- 3: *pañaja* (contribution for divine worship) every year, *pañacangan* (?). That now caused anxiety with them that they might be overcome gently
- 4: by the lands of the Royal servants, injured unperceived by them (selves). Therefore held a conference
- 5: *angyūḍid bhērtā* (carrying presents) all those who belonged to the land of Janggala and Pangjalu, entering into the Presence of the honoured Rāmapati and the Right Honourable the vizir, through the intermediary
- 6: of monsignor the bishop Master Tanutama. The honoured Rāmapati now "having the interests of all domains of the clergy at heart", did not care to omit
- 7: the minding of the protection of the domains of the clergy of all kinds, the less so as there was a grant granted by the Lord Jaya the Illustrious Wiṣṇuwardhana

Plate 3, verso,

- line 1:* in favour of the domains of the clergy of all kinds: that they should be separated from the lands of the Royal servants, (granted) of old in the time of the honoured Master Patipati, the domains' administrator.
- 2: Therefore easily now was the certainty thereof shown by the honoured Master Tanutama
 - 3: to the honoured Rāmapati. So the honoured Rāmapati, followed by the Right Honourable the vizir in accordance with the honoured Master Tanutama
 - 4: entered into the Presence of the Illustrious Great King [on the dominions and dependencies of the honoured holy domains of the clergy of all kinds] in order to (*beg him to*) confirm again the separation
 - 5: by the Lord Jaya the Illustrious Wiṣṇuwardhana of the dominions and dependencies of the honoured holy domains of the clergy of all kinds from the lands of the Royal servants, with the intention
 - 6: of the independence of the honoured holy domains of the clergy of all kinds, in order to render the more firm the Illustrious Great King's sitting on the jewel lion's throne,

- 7: being considered as the one sunshade of all Java-land, as the exalted deity among all the honoured *Prabhu*s of the land of

Plate 4, recto,

- line 1:* Janggala and Pangjalu. Such was the sense of the reverential address of the honoured Rāmapati. It was followed by the reverential address of the Right Honourable the vizir
- 2: communicated (and recommended) by the honoured Master Tanutama: the Illustrious Great King, being a *Prabhu* of divine family, a Dharma-incarnation
- 3: descended (on earth), is placed as Lord Paramount Cause to wipe out the impurities of the world, to bring to life again
- 4: the domains of the clergy of all kinds, to cause the world's welfare to return. To show clear evidence that the honoured *Prabhu*'s way of life is "to be observant of a behaviour that is accommodated to faithful people etcetera",
- 5: moreover influenced by the reverential address of the equally eloquent gentlemen, the picked ones for offering advice on what is to be avoided and what is good counsel,
- 6: these were the reasons that the Illustrious Great King soon acquiesced in the reverential proposal of the honoured Rāmapati, followed
- 7: by the Right Honourable the vizir in accordance with the honoured Master Tanutama, that those dominions and dependencies of the honoured holy

Plate 4, verso,

- line 1:* domains of the clergy of all kinds should be separated from the lands of the Royal servants, that they should cease to follow the lands of the Royal servants as to heavy and light matters, *byēt hajyan* (constructions for the lord)
- 2: great and small, goings far and near, *turun-turun* (tithe) *sagēm sarakut* (one bundle: one handful) (taken) from the lands of the
- 3: Royal servants, that they should cease to pay *padadar* (contribution for state attire), *panēdihan* (contribution for state cloths), *pagagarēm* (salt fee) to the *jurus* (lairds of manors), *buyuts* (elders of rural communities), *kabayans* (beadles),
- 4: that they should cease to give *papiṇḍah panti* (contribution for moving a dwelling), *patihēl anggas* (contribution for the

plaiting of dry weeds), *paṅghulu bañu* (retribution for irrigation water) to the lands of their (respective) Royal servants, each to whom it

- 5: concerns. As to the case that there is buying of (irrigation) water by the lands of those Royal servants that form their support, they shall join in the buying in accordance with
- 6: the irrigated rice-fields they have. The *kalagyans* (artisans' places) there (in the country) shall be without paying *panulis* (writing fees). As to what shall be continuously paid by them
- 7: to the lands of the Royal servants that is only *paṁñja* (regular contribution for the annual religious festival), in order that there be evidence that shall continue their relation of seeking support with the lands of the Royal servants,

Plate 5, recto,

- line 1:* In case there is any special wish of the honoured *Prabhu's* as to those dominions and dependencies of the honoured holy domains of the clergy of all kinds, be it *hyēt hajyan* (constructions for the lord) or *lakwalakwan* (goings).
- 2: requests and demands of all kinds whatsoever shall be met only by monsignor the bishop: They (the domains) shall not belong
 - 3: to (the category of) the lands of the Royal servants. Then indeed there should be taken action that the honoured holy Royal Charter is worshipped by the dominions and
 - 4: dependencies of the honoured holy domains of the clergy of all kinds, they shall have *pagut* (?), a yellow sunshade, *curing* (bell) music day and night.
 - 5: Then those dominions and dependencies of the honoured holy domains of the clergy of all kinds shall not *anghiras watēk* (?), *angiwwa rare* (make merry with children?), *abañwabañwa* (make jokes?), *apugat* (*puṅgat*: munch?), *awara-waranga* (make fun?)
 - 6: at the time of the worship of the honoured holy Royal charter. Further are authorized those dominions and dependencies of the honoured holy domains of the clergy of all kinds:
 - 7: *kalangs* (traders' places), *kalagyans* (artisans' places), *par-yangans* (holy Spirits' abodes), and domains that are *jumpūt* (reserved), at the time of their worship at the honoured holy

prāsādas (temple towers) the places of their respective adoration,

Plate 5, verso,

- line 1:* they have the right to use *jēnu halang* (sacred unguent), to have for *sumping* (ornament stuck behind the ear) cut lotusses. Further there is a favour of the Illustrious Great King
- 2: to cause the independence of the honoured holy domains of the clergy to return, that not shall be liable (to the following charges) the dominions and dependencies of the honoured holy domains of the clergy of all kinds:
- 3: to *pamēḍang tanghiran* (?), *pakudur panghurang* (?), *pakris* (?), *pasrah* (forfeiture) on wearing a *wali* (scarf) (with the pattern of weaving called:) *tuwuh watu* (growth on rock),
- 4: *hurip anak* (?), *kēmbang i pōng tutuñjung* (lotus flower), *tēpēl* (*kēpēl*? *Stelechocarpus* Burchol) *sang ratu, tunggakning garyang* (stump in gravel?), *nawagraha* (abodes of the Nine Deities), *nāgapuspa* (*nāgasari*, *Mesua ferrea*). They shall have the right
- 5: to construct a storey for a couch, to have a pair of scissors (of wood or bamboo as an ornament) on top of their *bale* (pavilion). They have the right to cohabit with their bond-women, to beat their bondmen who are charged (with some mischief),
- 6: to beat them till blood flows, being overwhelmed and brushed with rasps. They shall eat all kinds of Royal meat, such as
- 7: turtle, cut ram (wether), *karung pulih* (boar?) *pejah aningrara* (dead by desiccation?), gelded dog. They shall plant *kamale* (lianas) climbing

Plate 6, recto,

- line 1:* on their farm-houses, they shall plant *kēmbang kuning* (*Cassia surattensis*) in their frontyards, they shall plant *glugu* (paper mulberry trees, *Broussonetia papyrifera*), they shall own inner courtyards with *jangu* (sweet flag, *Acorus Calamus*)
- 2: with *gaḍing* (ivory bamboo, *Bambusa vulgaris*), those who are chiefs of houses. Thus is the sense of the favour of the Illustrious Kērtanagara (granted) to the dominions and dependencies

- 3: of the domains of the clergy of all kinds, all those belonging to the lands of Janggala and Pangjalu, that may know all those people the excess of law-adherence
- 4: of the Illustrious Great King, being considered as the one sunshade over all Java-land, causing the unification of
- 5: the lands of Janggala and Pangjalu to return. Therefore is accomplished now the honoured holy Royal charter with the leaves of Kērtanagara,
- 6: confirming the independence of the honoured holy domains of the clergy of all kinds. Completed, it has been inscribed on *ripta* (palm-leaf), covered by a yellow cloth placed in the lap
- 7: of those dominions of the domains of the clergy altogether, in the presence of the common headmen the Right Honourables all. Offered reverentially

Plate 6, verso,

line 1: those dominions of the domains of the clergy: gold, one *kārṣapana*, three *shūnāra*, to the Illustrious Great King, as their homage, being granted

- 2: a favour. As to the case there are people who would obstruct and upset the sense of the honoured holy Royal charter, whosoever,
- 3: be they people of the four castes: *brahmins*, *kshatriyas*, *weshyas*, *shūndras*, or people of the four *āshramas* (abodes): *brahma-cāris*,
- 4: *gērhashtas*, *wanaprasthas*, *bhikṣukas*, in the first place the honoured *Prabhus* and mandarins in future, and the *pinghay* (white ones, men of religion), the *akurugs* (local chiefs) and the *anak thani* (common countrymen),
- 5: in so far as they interfere with the sense of the honoured holy Royal charter (so that) no longer is firm the protection of the independence of the honoured holy domains of the clergy of all kinds,
- 6: so far (their deeds) shall be felt by them as a burden on their *karma* (lot), with their house and family they shall taste the fruit of their offence, their great offence, their uttermost offence,
- 7: the fruit of their performing deeds of injustice. They are watched by the Thirteen Witnesses:

Plate 7, recto,

- line 1:* "Sun, Moon, Wind, Fire, Sky, Earth, Water, the Heart,
Yama, Day, Night,
2: Twilight and Dharma know man's doings". So, as a matter
of fact:
3: "Who destructs a Royal grant, a most stupid man is he:
through high and low families altogether they shall go to hell
always". "As many
4: existences he experiences, so many times he is born again, he
shall be born in vile bodies, a base man".
5: "When he is a human being, he is an eunuch, a leper, a dwarf,
blind, mad, brainless, a hunchback, a paralytic,
6: an idiot". That is what he becomes being born as a human
after having plunged into Great Korawa.
7: So be it! So be it! So be it! OM. Homage to Shiwa! //o//
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DECREE JAYA SONG

about 1350 A.D.

Incomplete.

Plate 2, recto,

- line 1:* the high-born Sir Hayam Wuruk, accompanied by the Order of Her Magnificence the Illustrious Tribhūwanottunga Rājadewī Jayawiṣṇuwardhanī.
- 2: "an image of the Mistress of all Kings' fortunes", "beautiful by the glow of her knowledge of pleasing and charming manners", one half in Royalty with
- 3: the Magnificent Lord the Illustrious Kērtawardhana, "having for ornament the prostration of all Kings", in harmony with the Order of Her Magnificence
- 4: the Illustrious Wijayadewī, "having for grace blameless manfulness placed in the Royal diadem of the Great King", "joining in her mind the results of all virtues",
- 5: one half in Royalty with the Magnificent Lord the Illustrious Wijayarājasa, "graced by manfulness in the field",

Plate 2, verso,

- line 1:* received by the Right Honourable the Great Mandarins Three, the Right Honourable the Great Mandarin of Hino, the high-born Sir Ishwara, the Right Honourable the Great Mandarin of
- 2: Sirikan, the high-born Sir Ipo, the Right Honourable the Great Mandarin of Halu, the high-born Sir Kañcing, descending to the headmen the Right Honourable gentlemen of the Council altogether,
- 3: the honoured Honourable Senapati Sir Tanu, the honoured Honourable Ātmarāja Sir Tanḍling the Right Honourable chamberlain Sir Gaṣṭi, the Right Honourable chancellor

- 4: Sir Turut, the Right Honourable aide-de-camp Sir Lurukan, the Right Honourable commander-in-chief Sir Nāla, "the virtuous people's shepherd, absorbed in the suppression of evil-doers",
- 5: bearer of the title vizir of Pajang, side by side with His Honour the master of the guardsmen Sir Pēṭul, "the keeper of good policy and order",

Plate 3, recto,

- line 1:* having for chief "the ornament of the realm, giving orders by means of gestures to all mandarins", His Honour the grand-vizir Sir Mada, "in all policies Wērhaspati's rival",
- 2: protector of the life of the Illustrious Great King, as a foundation securing over and over again the Illustrious Great King's rule, every time,
 - 3: like Ishwara's counterpart, causing good works to be done all around in the land of Java, and causing annihilation of
 - 4: His Magnificence the Illustrious Great King's enemies; the bishop over the Shiwaite clergy, the honoured Honourable Rājaparākrama, the reverend doctor
 - 5: Dharmarāja, the bishop over the Buddhist clergy, the honoured Honourable Adhirāja, the reverend doctor Kanakamuni,

Plate 3, verso,

- line 1:* "in Buddhist learning and grammar consummate", finally and chiefly the honoured "proclaimers of the law and judges of law-suits", the honoured gentleman of
- 2: Tiruan, the honoured Honourable Wangshādhirāja, the reverend doctor Shiwanātha, of the Bhairawa denomination, "in logic and grammar lore
 - 3: consummate", the gentleman of Kaṇḍamuhi, the reverend doctor Marmanātha, Master Angshuman, of the Sora denomination, "in logic
 - 4: and grammar lore consummate", the gentleman of Manghuri, the reverend doctor Smaranātha, of the Bhairawa denomination, "in logic and grammar
 - 5: lore consummate" the gentleman of Jamba, the reverend doctor Jayasmara, of the Sora denomination, "in the lore of *sang-khyā* (numbers) consummate",

Plate 4, recto,

- line 1:* the gentleman of Pamuatan, the reverend doctor Agreshwara, of the Bhairawa denomination, "in logic and grammar lore consummate",
- 2: the gentleman of Kanḍangan-junior, the reverend doctor Munindra, "in Buddhist learning consummate". Feeling that it would be part of a magnitude
- 3: of great happiness for those two litigants, in case that the decision in their contentions would be made by the honoured principal judges, firm in the observation of justice,
- 4: in the Interior in Town, therefore those two litigants were in harmony humbly begging the headmen the Right Honourable gentlemen
- 5: of the Council altogether (to be allowed) to show their cases each separately. As to the statement of

Plate 4, verso,

- line 1:* the goodman Santana, Master Sharana and his fellows, goodman Karṇa, Master Manākara Ajaran Reka, goodman Siran, goodman Jumpuṭ:
- 2: "I am the owner of land: the estate Manah-i-Manuk. The "measured area of the terraced rice-fields is: in Ḍawung: "1 *lirih* (track), in Berēm: 1 *lirih*, in Pajēnon,
- 3: "South of the farm-house: 2 *lirih*s, in Pajēnon: a plantation "of 1 *kuñci*, in Pangeran: a plantation of 1 *kuñci*, in Tiga "Tani,
- 4: "the measured area of the terraced rice-fields in Wareng is "1 *lirih*, the measured area in Waluntas is 10 *lirih*, in Tiga "Tani a plantation of 1 *kuñci*. Given away
- 5: "by my ancestors to the hermitage of Pakanḍangan: 16 *lirih*s, "to the sacred-circle community of Kukub: 2 *lirih*s, to the "rural doctor of Pangle:

Plate 5, recto,

- line 1:* "1 *lirih*. There has been given evidence by people who acknowledge me as the owner of 33 *lirih*s, total 67 *lirih*s. That "is certain evidence. It dates from my ancestors:
- 2: "my father, grandfather, great-grandfather, great-great-grand-father, great-great-great-grandfather, great-great-great-great-

- "grandfather, great-great-great-great-grandfather. There
 "is no firm bond, for it has been enjoyed from time im-
 "memorial.
- 3: "It has for clear evidence the foundation of an ancestor of
 "mine in the sacred-circle community of Kasūḍjahan, dated
 "909 Shāka. Wayuh Anēngah was his name.
- 4: "according to tradition. That was at the same time as the
 "terraced rice-fields. Moreover there are no terraced rice-
 "fields of the Family of that
- 5: "Sima Tiga estate this side of the boundary of Pakanḍangan.
 "That is only my land. It is not liable to the *tahil* due,

Plate 5, verso,

- line 1: "it has not been witnessed, it is not considered as allied by
 "friendship with any rural community. That is because it has
 "been enjoyed from time immemorial. I myself do not know
 "its origin,
- 2: "for it dates from time immemorial. And now it is claimed
 "as property given as security by the Family of Sima Tiga,
 "in the first place the honoured Master Anawung Harṣa!
- 3: As to the statement of the Family of Sima Tiga, in the first
 place the honoured Master Anawung Harṣa: "I am the owner
 "of that land,
- 4: "sixty-seven *lirih*s, the object of the lawsuit. It is property
 "given as security by my great-great-grandfather for one and
 "a half measure of silver, at the time that this land of Java
- 5: "did not possess the means of the *pisih* (Chinese copper cash
 "currency)". These were the two cases. Referring to them
 were sought the opinion of the lawbooks, the opinion of the
 country, analogues, masters of yore,

Plate 6, recto,

- line 1: reliant on the essential learning found in the honoured holy
 Kuṭāra, Mānawa etc. lawbooks, imitating the character and
 the customs of the honoured scholars, judges of lawsuits,
- 2: in the olden time, then the headmen the Right Honourable
 gentlemen sent messengers to make inquiries in the neigh-
 bourhood there, impartially, in order to get informations on
 the right or wrong

- 3: of the two parties. As to what the neighbours said, having heard that the land was alleged to be an estate (under a Royal charter) that had been given as security, that was only that it was unknown to them.
- 4: On the ground of that utterance the finding was at that time that the case of the Family of Sima Tiga, in the first place Master Anawung Harşa, was lost
- 5: because of the absence of any evidence that the great-great-grandfather of the honoured Master Anawung Harşa had given his property as security, and the impossibility to have knowledge about that fact

Plate 6, verso,

- line 1:* in the first place because the land had been enjoyed from time immemorial. On that ground the case of goodman Santana Master Sarana and his fellows has been found strong. For that reason
- 2: they shall be allowed to have in their keeping the honoured holy Lord's Order Jaya Song (Victory and Protection), which secures over and over again the firmness of the protection of the headmen the Right Honourable gentlemen
 - 3: granted to the case of the honoured Master Sarana. That it may be taken care of by the honoured Master Sarana, considerately.
-

FERRY CHARTER

1358 A.D.

*Incomplete.**Plate 1, recto,*

- line 1:* Hail! Illustrious Shāka years passed 1280 (1358 A.D.), in the month *Shrāwṇa* (July-August), the beginning of the waxing moon, *Haryang* (a day of the six-days week), *Umanis* (a day of the five days week), *Shaneshcara* (Saturday),
- 2: the week *Maṅgkungan* (the 20th week of the 30 weeks *wuku*-year), north-east planet course, *Puṣya* constellation, *Jiwa* deity, *Agneya* circle, *Bajra* conjunction, *Rodra* hour, *Shashī prawesha* (entrance, ominous token),
- 3: *Nāga karaṇa* (division), *Karkaṭa* (Cancer) zodiac sign; that was the time of the Order of His Magnificence the Illustrious Wilwa-Tikta (Majapahit) compound's Master, the Illustrious Rājasanagara by His Royal consecration name,
- 4: "enjoying several exquisite maidens resembling divine nymphs, tribute of foreign Princes who were vanquished by His mandarins, renowned in the field", by His birth-name:
- 5: the high-born Sir the Illustrious Hayam Wuruk, having for fortune-bringer the Order of the Magnificent Lady the Illustrious Three World's supreme divine Queen Jaya Wiṣṇu-wardhani by Her Royal consecration name,
- 6: "the abode of skill in the art of composing dances etcetera", "pure-minded like holy water", established yonder in the Royal compound of Kahuripan, the high-born Dame the Illustrious

Plate 1, verso,

- line 1:* Gītārja, evidently Supreme Mistress and Half in Royalty with the Magnificent Lord the Illustrious Kērtawardhana, the

World's Protector, "causing increase of the supply of cereals etcetera,

- 2: in order to be like a stream of rain, to the satisfaction of people, like a father of offspring spending continuous gifts", connected with the Royal residence known as Tumapël, the high-born Sir the Illustrious Cakreshwara, "Helper in the increase of the Illustrious Hari's Family",
- 3: He increases the offspring and progeny of the Magnificent Lord the Illustrious Wiṣṇuwardhana, the honoured One who is released in Mandaragiri, and further all characteristic proceedings and customs
- 4: of the said Lord the Illustrious Wiṣṇuwardhana are all the time followed as examples by Him, being the World's Protector. "Hence", on that account there is a development and flowering (to use those terms) of virtue
- 5: in the Magnificent Lord the Illustrious Kértawardhana, the Great King. His characteristics that were like this, were the cause of His borrowing the name of the Lord the Illustrious Wiṣṇuwardhana, namely
- 6: Master Sminingrat. It was at the same time as the Order of the Magnificent Lady the Divine Queen Mahārājasa by Her Royal consecration name, "gold, jewels, gems,

Plate 3, recto,

- line 1:* Great King. Without neglecting the honoured proclaimers of the law, the judges of lawsuits, the gentleman of Tirwan, the reverend doctor Shiwanātha, having for *padasthan*-title: the honoured Honourable
- 2: Wangshādhipati, "in logic and grammar lore consummate", the gentleman of Manghuri, the reverend doctor Agreshwara, "in logic and grammar lore consummate", the gentleman of
 - 3: Kaṇḍamuhi, the reverend doctor Jayasmarā, "in the lore of *sangkhya* (numbers) consummate", the gentleman of Pamwatan, the reverend doctor Widyānātha, "in logic and grammar lore consummate",
 - 4: the gentleman of Jaunbi, the reverend doctor Shiwādhipa, "in logic and grammar lore consummate", the gentleman of Kaṇḍangan-senior, the reverend doctor Shriḡhana,
 - 5: "in Buddhist speculation consummate", the gentleman of

Kaṇḍangan-junior, the reverend doctor Samatājñāna, "in Buddhist speculation consummate". "Complete", all these now are

- 6: "absorbed in the explanation of books of learning, Kuṭāra Mānawa etcetera", altogether they are devoted to the discussion of the books, in the first place Kuṭāra Mānawa, with a view to acquire firm knowledge

Plate 3, verso,

- line 1:* of the right and wrong of the pleas of two litigants. Furthermore the bishop over the *Sogata* (Buddhist) clergy, monsignor of Padēlēgan, the reverend doctor Nāḍendra, "in Buddhist speculation and grammar lore consummate", having for *naryama* (superior) the bishop over the Shiwaite clergy, by *puṣpapāta*-name: the reverend doctor Dharmarāja, having for *padasthan*-title:
- 2: the honoured Honourable Rājaparākrama, "nominated bishop for the protection of exalted priests and clerics", by His Magnificence the Illustrious Great King given the charge of bishop,
- 4: with the end in view: to protect the common monsignors belonging to the Shiwaite clergy, in the first place the exalted priests. At the coming off of the Order of His Magnificence the Illustrious Great King, instruction was given to the ferrymen yonder of all districts of the Island of Java,
- 5: in the first place to Master Mārgabhaya, who has the *kasir-kasir*-name Ajaran Rata, established in Canggū, to have the honoured holy Charter of the Lord's Order made,
- 6: provided with the Rājasanagara mark, inscribed either on copper, on *ripta* (palm-leaf) or on stones, to be kept by those same ferrymen of all districts of the Island of Java.
- * * * * *

Plate 5 (?), recto,

- line 1:* Nuṣa, Tēmon, Parajēngan, Pakatēkan, Wunglu, Rabutri, Bañu-Mērdū, Gocor, Tambak, Pujut,
- 2: Mirēng, Dēmak, Kēlung, Pagēḍangan, Mabuwur, Goḍong (?), Rumanan, Canggū, Raṇḍu-Gowok, Wahas, Nagara,
- 3: Sarba, Waringin-Pitu, Lagada, Pamotan, Tulangan, Panumbangan, Jēruk, Tērung, Kambang-Shrī, Tēḍa, Gēsang,

- 4: Bukul, Shūrabhaya. Also concerning the various rural districts on the banks of the rivers, places of ferrymen in: Maḍantēn, Waringin-Wok, Bajrapura,
- 5: Sambo, Jerebeng, Pabulangan, Balawi, Luwayn, Katapang, Pngaran, Kamuḍi, Parijik, Parung, Pasiwuran,
- 6: Kēḍal, Bhangkal, Wiḍang, Pakēbohan, Lowara (?), Ḍuri, Rāshi, Rewun, Tēgalan, Dalangara,

Plate 5 (?), verso,

- line 1:* Sumbang, Malo, Ngijo, Kawangen, Suḍah, Kukutu, Balun, Marēho, Turan, Jipang, Ngawi, Wangkalang,
- 2: Pēnūh, Wulung, Barang, Pakatelan, Wareng, Ngamban, Kēmbu, Wulayu, "Complete", all those are various rural districts on the banks of the rivers,
 - 3: places of the ferrymen of all districts of the Island of Java. It is some time ago that they have petitioned for a Charter of the Lord's Order provided with the Rājasanagara mark. As to the state of the
 - 4: ferrymen of all districts of the Island of Java, and in the first place Master Mārgabhaya Goodman Ajaran Rata and Master Angrakṣāji Goodman Ajaran Rāgi, they shall be purely and completely independent,
 - 5: not troubled by activities of outsiders, not visited by the dependents of the Three Bold Ones (?), namely Pangkur, Tawan, Tirip, all kinds of *nāyaks*, *partayas*, White Ones,
 - 6: *akurugs*, *awajuhs*, *wadihadis*, all members of their group, in the first place the *ratohs*, and all those who claim the Lord's dues, *wulu-wulu parawulu*,
-

Plate 9, recto,

- line 1:* their bearers' loads, of all the proceeds of the sale. So many are the subjects that shall not be liable to the Lord's impositions. If there is an excess above the limit the excess shall be liable to the claims of those who possess the privilege thereof.
- 2: The total sum of the Lord's part shall not be exceeded. Also a permission (privilege) is vouchsafed to the ferrymen of all districts of the Island of Java: at the time that the honoured holy Charter of the Lord's Order is worshipped

- 3: they are allowed to organize cock-fights, *nīta*-gambling and *juḍi*-gambling. They can have music of combined *curing*-instruments (bells) at the time of their worship *dashārdha* (half ten: five?) times, *pāruvāpara* (east-west, day and night?) at the time that the honoured holy Charter of the Lord's Order is worshipped.
- 4: Now, because of the magnitude of the great happiness of the ferrymen of all districts of the Island of Java, in the first place Master Mārgabhaya and Master Anrakṣāji, goodman Ajaran Rāgi,
- 5: who is established in Tērung, they now produce a festival-tax: every gift in cash that goes with their flower-offerings while respectfully making the añjali-salutation for the honoured holy Charter of the Lord's Order is 400 (copper cash) each,
- 6: paid every full moon of *Aṣāḍhā* (June-July). Further there is a favour of His Magnificence the Illustrious Great King: if there are male or female servants, wives or concubines,

Plate 9, verso,

- line 1:* indeed anybody whosoever who has left a master, running away from his or her master, then certainly the ferryman shall not be charged for taking that person off from the river-bank. As long as
- 2: the ferryman's character proves to be good he is cleared from the Eight Larcenies. Further if there is a woman who falls into the water, anybody whosoever, and then she is caught by the ferryman,
 - 3: certainly the ferryman shall not be found guilty of "laying hold of a woman" for taking her off and catching her. Further if there is a person who, having been obliged by being ferried over, afterwards gives something
 - 4: to the ferryman, anything whatsoever his gift may be, and even if it is a fact that that person has come by that gift by committing a crime, then the ferryman shall not be in fault,
 - 5: he shall not be found guilty of "receiving ill-gotten goods". Further, if while a ferryman has put on board the cart of an *akalang* (trader), whatsoever the merchandise, then that merchandise falls into the water,
 - 6: then that ferryman shall not be charged, but then he shall not

be given ferriage if that merchandise is lost. Further if there are

Plate 10, recto,

- line 1:* goods floating away on the stream, anything whatsoever, and then they are caught by the ferryman, then that ferryman is not in fault if he asks for a reward for his troubles in catching the goods and taking care of them,
- 2: and so any gift from the owner can be accepted. Such are the favours vouchsafed by the Illustrious Great King to the ferrymen of the whole of the Island of Java, in the first place Ajaran Rata. "In conclusion",
- 3: finally now, respectfully making the añjali-salutation, those ferrymen of all districts of the Island of Java, in the first place Master Mārgabhaya goodman Ajaran Rata, and
- 4: Master Anrakṣāji "pay homage principally by several pieces of cloth of great value"; those several pieces of cloth constitute every time the gift that goes with the flower-offering of those men while respectfully making the añjali-salutation
- 5: in the dust before His Magnificence the Illustrious Great King, because of the magnitude of the great happiness of the ferrymen being allowed to have in their keeping the honoured holy Charter of the Lord's Order
- 6: provided with the Rājasanagara mark. Further the Right Honourable the Mandarins Three are presented with confirmation gifts according to custom. Further the Right Honourable chamberlain,

Plate 10, verso,

- line 1:* the Right Honourable chancellor, the Right Honourable aide-de-camp, the Right Honourable commander-in-chief altogether are presented with confirmation gifts according to custom, having for *naryamas* (superiors) the honoured bishop
- 2: over the Shiwaite-clergy and the honoured bishop over the Buddhist clergy, both presented with confirmation gifts according to custom, and all the honoured assessors-at-law altogether
- 3: are presented with confirmation gifts according to custom, with a view to the binding over and over again the favours

- vouchsafed by His Magnificence the Illustrious Great King to those ferrymen of all districts of the Island of Java,
- 4: in the first place Master Mārgabhaya goodman Ajaran Rata and Master Angrakṣāji goodman Ajaran Rāgi. Finished, successful and fixed. As to the case that there are persons
 - 5: who introduce changes in the sense of the honoured holy Charter of the Lord's Order that is kept by the ferrymen of all districts of the Island of Java, in the first place Master Mārgabhaya goodman Ajaran Rata
 - 6: and Master Angrakṣāji goodman Ajaran Rāgi, moreover if there is a suppression of the independence of the ferrymen of all districts of the Island of Java
-

CHARTER OF BATUR.

Fragmentary.

I. Large fragment, recto,

- line 1: . . . as to fortune equally rich", the Right Honourable vizir of Kahuripan Sir Tanġing, "in policy and disciplinary functions most distinguished, the Royal compound's defence" . . .
- 2: the Right Honourable chamberlain Sir Kapat, "of heroic enemies the annihilation", the Right Honourable chancellor Sir Pakis, "of the enemies' manful host the death", the Right Honourable . . .
- 3: . . . "of the enemies' numbers the undoing", the Right Honourable commander-in-chief Sir Nala, "in the virtuous people's defence, the unvirtuous people's suppression absorbed",
- 4: the Right Honourable vizir of Janggala and Kaġiri, Sir Mada, "making the enemies obedient in the middle of the combat, the foreign warriors' headskulls' odour . . .
- 5: . . . as to means equally rich", manifestly the basement to consolidate the state of the Illustrious Great King who is obeyed in the whole of Java-land,
- 6: having for superiors the "arbitrator in cases just and unjust", the honoured gentleman of Tiruan, the reverend doctor . . . (Shiwanātha)

I. Large fragment, verso,

- line 1: "in the lore of logic and grammar consummate", the gentleman of Kaṇḍamohi, the reverend doctor Marmanātha, "in the lore of logic and grammar consummate", . . .
- 2: (the gentleman of Mangu)ri, the reverend doctor Smaranātha, "in the lore of logic and grammar consummate", the gentleman of Kaṇḍangan-junior, the reverend doctor Mahā(nātha)
- 3: "in the lore of logic and grammar consummate", the gentle-

- man of Jambi, Smaranātha, "in the lore of logic and grammar consummate", the gentleman of Pamuatan,
- 4: (A)greshwara, "in the lore of logic and grammar consummate". The bishop over the Shiwaite clergy, the honoured Honourable Harṣarāja, the reverend doctor
- 5: (Shiweshwara), "in the lore of logic and grammar consummate". The bishop over the *Sogata* (Buddhist) clergy, the honoured Honourable Adhirāja, the reverend doctor (Kana-kamuni)
- 6: "in grammar and *tantra* (esoteric rites) consummate". As to its subject, that is the order of His Magnificence the Illustrious Great King, ordering the common . . .

II. *Middlesized fragment, recto,*

- line 1: there then the sacred-circle community of Sāgara, which should be accompanied by the holy
- 2: His customs in the beginning, of old, that may descend the means to bring profit
- 3: the cult of the holy *kabuyutan* (Elder's place) of Kaliyasēm, in the month *Asuji* (September-October)
- 4: by the sacred-circle community of Kaṇḍawa in Talun, lastly in (Sāgara)
- 5: to have above the head matting, sitting-mats, to put up a (folding) sunshade
- 6: chiefly a long life of His Magnificence the Illustrious Great King

II. *Middlesized fragment, verso,*

- line 1: the sacred-circle community of Sāgara, in the month *Caitra* (March-April), the fifteenth
- 2: the sacred-circle community of Sāgara, which should be accompanied by the sacred-circle community of Talun
- 3: the common *kakis* (friars) mount guard at the *batu* (terrace) of Talun in order that may be quiet . . .
- 4: His Magnificence the Illustrious Great King. Such is the sense of His Magnificence (the Illustrious Great King)'s recommendation
- 5: as to the (prescribed) order of the common *kakis* (friars) going to accompany the sacred-circle community

- 6: complete, to follow the precepts of the honoured *siddhagurus*
(Perfect Masters) of the past

III. *Small fragment, recto*,
the month *Bhādrapada* (August-September), the fifteenth of
the clear half for the holy *kabuyutan* (Elder's place) of Kalihan
?

III. *Small fragment, verso*,
not occurring any dissensions in future
without anybody going to declare (him) to be in the wrong
only to be peaceful in (future)

CHARTERS OF BILULUK.

I

*Charter of 1366 A.D.**Recto,*

- line 1:* This is Our rescript, to be kept by the Family of Biluluk, concerning the right to scoop salt water, at the time of their religious festival, once
- 2: a year, that shall be limited to five days, for that is the right that is inherited and found of old. Without selling now shall it be and without giving. Anyone who yet sells
- 3: or gives shall be fined by the receiver as much as the fine of a person who grabs ears of rice from the fields. There still is the matter of their festival-duty, 300 cash, every
- 4: year, its provenance is from the *adapurs* (the commoners), their salt-duty, 7 *ku* every month. This shall be known by the common *dapurs* of Pinggir altogether

Verso,

- line 1:* and also by the *adapurs* of Majapahit. Another matter now; if anybody would destroy Our Family of Biluluk and of Tanggulanun,
- 2: he shall meet misfortune, the holy Thirteen Witnesses shall kill him. Your killing him shall be: when he crosses a field he shall be bitten by a poisonous snake, when he goes
- 3: to the forest he shall be felled by a tiger, or he shall step over entangling roots, when he goes to the big water he shall be bitten by an alligator or a *mumul* or a *tuwiran*, when he passes a high-road he shall become exhausted and dizzy,
- 4: when it rains he shall be struck by lightning, when he is in his house fire shall fall upon him without any rain, he shall

be overwhelmed and burnt by the holy Fire, he shall be turned to ashes together with his possessions,

- 5: without looking backwards fight him where he stands, strike him on his left side and pass on to the right side, hit his back, split his head, rip his belly open, cleave his breast,
- 6: tear his bowels out, eat his flesh, drink his blood, then finish him, give him his life's ending, throw him away in the air, let him fall into hell. So be it. In Shāka 1288.

II

Charter of 1391 A.D.

Recto,

- line 1: This must be known by the common chiefs of the tradespeople altogether, that it is Our Word, confirming the Word of
- 2: His Grace the Magnificent Lord the Illustrious Parameshwara, He the honoured Released in Wiṣṇu's Abode, concerning the exemption of the Families of
 - 3: Biluluk, tradespeople, four in all: merchants, tappers of sugar-palms, butchers, bleachers of textiles, dyers with indigo, millers of oil-mills, vermicelli-makers, lime-burners,
 - 4: and so too of the residents at Kasiman, tradespeople, one (family) in all, these now shall be exempt from *arik-purih* taxes and all dues of that kind: *padadah* (for the massaging on the occasion of a birth), *pawiwaha* (on the occasion of a wedding),

Verso,

- line 1: *patatar* (for the ladder [of the pyre?]), *pasadran* (for the posthumous ceremonies for the dead), *byangkatan* (for transports), *palalandēp* (for sharp implements), *palalajēr* (for poles), *pararajēg* (for hedges), *pabata* (for bricks), *pabale* (for pavilions), *parahab* (for roofing material), *pasusuk* (for pegs [?]), *parawuhan* (for guests of high rank),
- 2: exempt from *titiban* (compulsory buying) of pepper, capsicum, cubeb, cardamom, iron, iron pans, dishes, rattan, cotton, and also from the *lahil* (due) *padugi* (for the coming up [?]) they shall be exempt. But then they shall be liable to

- 3: *pamihos* (capitation-tax [?]) with a limit, making allowance for their conditions man by man, of five hundred each. (This rescript is issued) with this end in view: in case there might be common chiefs who press for full payment, in that case they (the Biluluk families) enter into Our Presence. Further concerning
 - 4: the men-servants, the bondmen, the nephews of the sugar-palm tappers of Biluluk, for that matter they shall be exempt from the *tahil* (due) asked for provision on the way and for stuffing the sack. This Royal Seal on being read
 - 5: shall be kept by the Families of Biluluk. Dated in the 2nd month, Shāka-year 1313.
-

III

Charter of 1395 A.D.

- line 1:* This must be known by persons who take the metayers' *tahil* (due), buying saliferous matter, anybody who takes it, that this is
- 2: My Word, concerning the Families of Biluluk and Tanggulan, in that case they shall be exempt from the metayers' *tahil*
 - 3: in the buying of saliferous matter, they shall be exempt. (This rescript is issued) with this end in view: in case there might be yet persons who would press their claim for the metayers' *tahil* in the buying
 - 4: of saliferous matter from the Families of Biluluk and Tanggulan, in that case they (the Families) should enter into My Presence. Do not worry
 - 5: the Families of Biluluk and Tanggulan. This Royal Seal, on being read, shall be kept by the Families
 - 6: of Biluluk. Dated in the month *Jyais̥tha* (May-June), in the Shāka-year 1317.
-

CHARTER OF RĚNĚK.

1379 A.D.

Plate I, recto,

- line 1:* There is a Word of His Grace the lord of Wěngkěr, to return the land of their worships the Family of Rěněk
- 2: that was retrenched by the laird of Tambak. The extent of the terraced rice-fields and the untterraced fields is 4 *jung* (28 acres) *kilēsujakuring*. This has finally
- 3: come back through the action of the honoured Honourable Guṇandika. The worshipful honoured men who have been ordered by the Honourable to deliver the terraced fields were: the worshipful Master Gober,
- 4: the worshipful Master Harṣa Lěwih. Their worships represented the *andens* (rural gentry). The *kabayans* (beadles, representatives) of the elders were: the worshipful mandarin Narotama, the worshipful Měněng, 4 men.

Plate I, verso,

- line 1:* These now were the men who delivered the terraced and untterraced fields to the worshipful Family of Rěněk. Neighbouring lands were present: the *wragajis* (Royal relatives) of Pañangan, the worshipful
- 2: Buddha, the *kabayan* (beadle) the worshipful Pupon, the *juburuh* (foreman) the worshipful Bělang, 3 men. Of Talaga: the worshipful *buyut* (elder) Tumpěk, the worshipful Darana, the worshipful Bade,
- 3: 3 men. *Wadana* (speaker) was Pamanggihān: the worshipful *juru* (chief) Tangsor, the worshipful chief Madaya, the worshipful *malambangan* (deputy) the worshipful Sunduk.
- 4: The worshipful *parawangsa* (noble families) were present: the worshipful Family of Māngēnēb, the worshipful *mala-*

dharma (head of the domain) Pagon, the worshipful Rubung, 3 men. The worshipful

- 5: Family of Pagër, the worshipful head Guṇita, the worshipful Bēlang, the worshipful Soma, 3 men. They had for principal the *paṛwiḍiḡan*

Plate II, recto,

- line 1:* (president) the worshipful Family of Gilang: the worshipful head Guṇa, the worshipful *gusti* (yeoman) Raṣica, the worshipful Malar, 3 men. At their side the *lēm̃bah* (low-born people):
- 2: Lawadan, the worshipful *buyut* (elder) Sangu, the worshipful Wita, the worshipful Tukup, 3 men. Kapalang, the worshipful Tanggon, the beadle
- 3: the worshipful Kēṭul, the yeoman the worshipful Bisa, 3 men. They had for principal the *wadana* (speaker) the worshipful the honoured *anden* (country gentleman) of Tambak, the worshipful Gampil,
- 4: the *angalihi* (second man) the worshipful Bungkēm, the *mantēn* (officer) the worshipful Gajul, the *juburuh* (foreman) the worshipful Donan, the worshipful Pagon, the worshipful Surung,
- 5: 6 men. These now are the men who were noted as being present, altogether leading men in their respective territories. Those men who were *lēm̃bah* (low-born)

Plate II, verso,

- line 1:* stated that it is land of the *wragajis* (Royal relatives). The *parajinurus* (those under chiefs) and the *parawangsas* (noble families) belonging to the *wragajis* equally stated
- 2: that it is land of the Family of Rēnēk. This now is finally fixed and given confirmation: two hundred
- 3: for each territory, with as principal feature the meal of the writ, eaten and drunk by the honoured men present altogether.
- 4: The number of the territories present was 9. Date: *Wago* (a day of the 5 days week), *Pahang* (the 16th week of the 30 weeks *wuku* year), Wednesday in the 9th (month, *Caitra*, March-April), head (i.e. unit of the year's number) 1. Writing of the *kanuruhan* (chancellor)
- 5: Parasi.
-

CHARTER OF WALANĐIT.

1381/1405 A.D.

Recto,

- line 1:* It shall be known by those who act as claimants of *titilēman* (dues claimable at new moon) in Walanđit, that Our Word is
- 2: in respect of that district of Walanđit, Mamanggis-Lili, Jēbing, Kacaba, inasmuch as they shall be exempt in respect to the
- 3: claimants of *titilēman*, because that district of Walanđit is a *hila-hila* (sacred) district, of Spirits' servants, (worshipping) the honoured holy
- 4: mountain Brahma (mount Brāmā in the Tēnggēr massif), therefore now shall have an interdict all people living in the shade of the district of Walanđit:
- 5: no *titilēman* shall be claimed of them, let they not be examined, because the district is *hila-hila* (sacred). This Royal Seal

Verso,

- line 1:* when it is read shall be kept by those people of Walanđit. Dated in the fifth month (*Mārgashīrṣa*, November-December), in the year '3. // In the Shāka-year
- 2: 1327, in the month *Aṣāḍhā* (June-July), dated the ninth of the waning moon, *Pahing* (a day of the five-days week), *Radite* (Sunday) in the week *Ḍungulan* (*Galungan*, the 11th week of the 30 weeks *wuku*-year), that was the time that
- 3: for the common families of Walanđit was made a bronze plate of the Royal Seal, (containing) the Word of His Grace the Lord the Holy Wēkasing-Suka (Limit of Bliss), because it is a *hila-hila* (sacred) district
- 4: of Spirits' servants (worshipping) the honoured holy mountain Brahma. That was the reason that a bronze plate was ordered to be made for them by *kabayan* (beadle) Made, *buyut* (headman) . . .
- 5:

CHARTER OF PATAPAN.

1385 A.D.

Recto,

- line 1:* Letter of the honoured Honourable Rājaparākrama the reverend doctor Wishwanātha, to come to the commoners of
- 2: Patapan, all the *ramas* (fathers), young and old, and also the *buyuts* (elders). It should be known by the commoners of Patapan
- 3: that there is a Royal Seal, the Word of His Grace the Lord Hyang Wisheṣa, confirming the Word of His Grace
- 4: the Lord who is released in Paring Malaya, concerning the *janggan* (rural doctor) of Patapan, on account of the fact that it (Patapan) shall pass on to all the children of

Verso,

- line 1:* the reverend *mpu* (Sir) . . . the *janggan* shall be raised as soon as the written document arrives according to the intention of the Royal Seal. That now shall pass,
- 2: included the plantations, the terraced fields and also the farmyards. Dated *Jyaisṭha* (May-June), unit 7 //0//.

CHARTER OF KARANG BOGĚM.

1387 A.D.

Recto,

- line 1:* This should be known by the common mandarins of Tirah: the Honourable Songga of Pabayĕman, the Honourable Carita of Purut, the vizir of Lajĕr. They should know that We have
- 2: fixed the territory of a *patih tambak* (vizir of fish-ponds) of Karang Bogĕm. Its southern boundary is the open field. Its eastern boundary all level ground coming right up to the sea.
 - 3: Its western boundary is the clearing of wild *dĕmung* shrubs coming right up to the sea. Its land for terraced rice-fields is one *jung* (7 acres), its clearings one *kikil* (3½ acre). So shall it be limited. Do not allow it to be disturbed.
 - 4: Now there is a *katwula* (bondman) of mine from Grĕsik, a fisherman, who has a debt of exactly 120.000 (cash). As well as he can he takes assistants, fishermen. Now they shall be free from the claim from
 - 5: Siĕayu, but they have to meet the claim from the Interior. At *Galangan Katwolu* they shall bring in *acon* (fish preserve) weighing one thousand (cash) for each holder of a *tambak* (fish-pond). The rest of (the produce of)
 - 6: the fish-pond shall be brought in to Us. Now there are traders, *anggogonĕoks*, sugarpalm-tappers; they shall be free from *arik-purih* dues of all kinds. They now shall be liable to the *pamāja* (festival tax)

Verso,

half, following the general custom of *warga taman* (family-communities on [Royal] estates) all over the country. Dated in the seventh month, unit (of the year): eight. A bull, *katang-weed*.

CHARTER OF KATIḌEN.

1395 A.D.

Recto,

- line 1:* This should be known by the commoners of the whole valley east of the Kawi (range), both west of the water and east of the water,
- 2: the common *wadanas* (speakers), *jurus* (chiefs of manors), *buyuts* (elders of rural communities), and also the *pacatanda* (fellow headman) of Turen, that We confirm
- 3: the Word of His Grace the Magnificent Lord the Illustrious Parameshwara, He who is the honoured Released in Wiṣṇu's Abode, and the Word
- 4: of Him who is the honoured Released in Kērtabhuwana, concerning the original state of the commoners of Katiḍen,
- 5: eleven districts. Because they take care of the *alang-alang* (blady grass, *Imperata*) on Mount Lējar they shall be exempt from anything, they shall be exempt
- 6: from *jalang palawang* (house tax), *takēr turun* (rice tax) and also *takīl* (duty), from all kinds of *titisara* (tribute) they shall be exempt. Also

Verso,

- line 1:* concerning the forest of *gaten* trees (teak, *Tectona grandis*?) and the eggs of turtles, there is nobody who can forbid them, on the ground that they can not
- 2: be forbidden. Nobody should defraud them in any respect. This Royal Seal, when it has been read shall be kept by the
- 3: district of Lumpang. Dated in the first month, Shāka 1317.

CHARTERS OF SHELA MAṆḍI.

1394, 1395, 1396 A.D.

Plate I, recto,

- line 1: This should be known by the commoners of Sahuman, Pagër, the common *wadanas* (speakers), *buyuts* (elders of rural communities) of Gësang, the *asëḍahan tani* (officer in charge of the commoners' lands) of Tërung,
- 2: *patih* (vizir) Nadi, the *pacatanḍa* (fellow headman) of Tërung, *ārya* (the Honourable) Wisana, and also the *angucap gatwe tani* (director of activities in the commoners' lands) of Maja-pahit, *ārya* (the Honourable)
- 3: Warani, that Our Word referring to the lands of *si Darani* that are in Shela Maṇḍi is: all lands of *si Darani*
- 4: that are in Shela Maṇḍi shall be exempt from *palawang* (house tax) *tahil* (duty), all kinds of *rājakārya* (contributions for Royal functions), *titiban* (compulsory buying),
- 5: *titisara* (tribute), *rarawuhan* (reception of eminent guests), *arik-purih* dues of all kinds from the Interior. They shall be *adëg ringgit* (independent), they shall make a *witāna* (great sacral hall).
- 6: (Done) in the *Shāka*-year 1316. They shall have the *bhukti* (community meal with confirmation ceremony) in the year with the unit number seven. Then: fixed limits shall have all lands of *si Darani*.

Plate I, verso,

- line 1: Being declared independent, they shall not diminish and not increase, they shall not retrench anything from the lands of their neighbours and there shall not be retrenched anything from theirs.
- 2: This is the end of the considerations on the landed property. As soon as the Royal Seal has arrived,

- 3: when the Royal Seal has been read, it shall be kept by *si* Darani. Dated in the ? month, in the *Shāka*-year 1316.
- 4: The finding of the worshipful *ambēkēl tuwuh* (officer of agricultural produce) Tanikut on the terraced fields of the worshipful Darani in Shela Maṇḍi was in the presence of
- 5: the men who are considered *buyuts* (elders) of Shela Maṇḍi, the worshipful honoured *ārya* (Honourable) . . . , the principal *buyut* (elder) Janana, the worshipful *buyut* Senggguh,
- 6: the *kabayan* (beadle) the worshipful Kol, the *pañarikan* (clerk) the worshipful Sambarana, the worshipful *rangga* (constable) Gēlar. The finding of the men who are considered *buyuts* has fixed the limits of the lands
- 7: of the worshipful Darani terraced fields: 1 *jung*, 1 *kikil*, 1 *jari*, 1 *iring* (about 13 acres).

Plate II, recto,

- line 1:* This should be known by the persons who would take the lands of *si* Darani in Shela Maṇḍi, who are of the *buyut*-class, that Our Word is:
- 2: there should not be persons who think of taking part of the possessions of other people. A fence shall be made around the lands of *si* Darani that are *sima* (estate)
 - 3: *salawang* (with a gate). People shall not retrench anything and nothing shall be retrenched from theirs, as this matter has been already respectfully announced to Us. Thus now the neighbouring lands shall be
 - 4: separated, the *sawi* (provisory demarcation marks) shall be pulled up as soon as the Royal Seal has arrived. Provided with a fence shall be all lands of *si* Darani that are *sima*
 - 5: *salawang* (estate provided with a gate), pulled up shall be their *sawi* (provisory demarcation marks), in order that this will draw the attention of anybody who would take something off, because for that matter he would be punished in the name of the Interior
 - 6: with the punishment of a person who takes land of the Interior, as his imminent punishment. This Royal Seal, when it has been read, shall be kept by *si* Darani to be his *pihagēm* (charter).
 - 7: Dated in the 2nd (3rd?) month, in the *Shāka*-year 1317.

Plate II, verso,

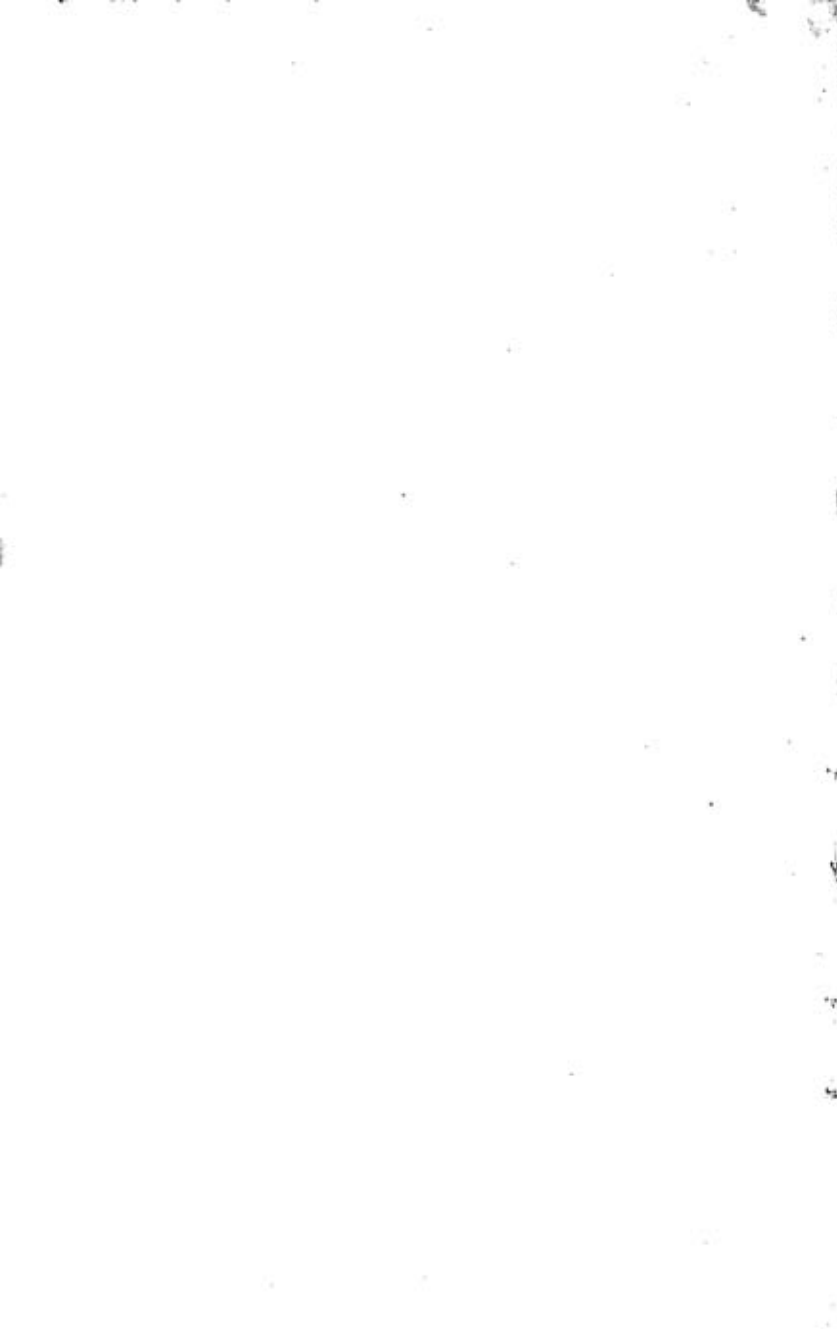
- line 1: This should be known by those who claim *putajenan* (the lord's takings), all kinds of persons who claim *putajenan*, that Our Word
- 2: referring to the *sima* (estate) lands of *si* Darani that are in the *desha* (district) of Shela Maṇḍi is: inasmuch as they are exempt from *putajenan*,
 - 3: from all kinds of *putajenan* imposed either by the Interior or (by authorities) outside (the Royal compound) they are exempt, they are exempt from: moulding bricks, brick-making, *titisara* (tribute),
 - 4: entertainment of guests of high rank, compulsory buying, requisitions, regalement for guests, "fillings of sacks", exempt from offering
 - 5: salt, from earthing the roads, from keeping in order (the river-port of) Cangu. From all kinds of *rājakārya* (contributions to Royal works and ceremonies), *putajenan* (the lord's takings) imposed either by the Interior or (by authorities) outside (the Royal compound)
 - 6: they shall be exempt, exempt from *arik-purih* dues of all kinds. This Royal Seal, when it has been read, shall be kept by *si* Darani to be his *pihagēm* (charter).
 - 7: Dated, in the . . . month, in the *Shāka*-year 1318.



V. A CEREMONIAL RECEPTION IN A HERMITAGE. SEE P. VIII.







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